THE

# CHRISTIAN ADVOCATE.

JULY, 1831.

## Religious Communications.

### LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

#### LECTURE LVII.

After considering and explaining the various duties enjoined in the Decalogue, or the summary of the moral law contained in the ten commandments, it is with peculiar propriety that the question is immediately asked in our Catechism —"Is any man able perfectly to keep the commandments of God?" The answer you are aware is—"No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but doth daily break them, in thought, word and deed."

That admirable discrimination, united with conciseness and perspicuity, which characterises the whole of our Shorter Catechism, is strikingly visible in the answer before us.

1. The *inability* to obey the law of God, of which the answer speaks, is predicated, or affirmed, only of every *mere* man, among the descendants of Adam. Our Lord and Saviour Jesus Christ was truly man, and descended, according to the flesh, from the primitive parents of the human family: and he did, "in this life," that is, through the whole of his abode on earth, perfectly keep the commandments of God. Being "conceived by the power of the Holy Ghost in the womb of the virgin Mary," he was not "conceived in sin, and shapen in iniquity," like every other descendant of the fallen progenitors of our race. He had no taint of native depravity; and through the whole of his life on earth, he did, in thought, word and deed, perfectly obey the law of God. Having been "made under the law, to redeem them that were under the law," if there had been the least moral stain of his nature, or the least defect in his obedience, he could not have been "made of God unto us righteousness." But we are expressly told that "he did no sin, neither was guile found in his mouth," and that "such a high priest became us, who is holy, harmless, undefiled, and separate from sinners." Such then was Jesus Christ as *man;* but you know that he was not a *mere* man. While he was truly man, he was also truly God—"God and man, in two distinct natures, and one person forever;" as your Catechism elsewhere teaches, and we have had occasion to demonstrate from the Scriptures of truth. Not being, therefore, a mere man, his having perfectly kept the commandments of God, does not invalidate the assertion that all *mere men* are transgressors of those commandments; that is, they have been so—

2. "Since the fall," but not previously. For Adam, before his fall, was able perfectly to obey the divine law; and for a season he did actually thus obey it. Having been created "in the image of God," he was perfectly holy, and was, in his very formation, endued with all the power or ability necessary to his resistance of every temptation, and to his rendering to the law which his Creator gave him, a perfectly sinless obedience. It was therefore proper, that the answer before us should carefully limit, as it does, the moral impotency of man, to what has become his condition "since the fall."

3. Another limitation is, that it is only "in this life" that the inability in question will continue. For it is a most comfortable thought to the people of God, that "in the life to come" they will be, and for ever remain, as entirely free from sin as the angels of God in heaven. There they will eternally and delightfully obey the whole will of their heavenly Father; and find that in this entire conformity to his blessed will, the happiness of their glorified state will essentially consist.

4. Another, and the last qualification of the assertion contained in the answer before us is, that it relates only to a *perfect* obedience —"no mere man since the fall is able, in this life, *perfectly* to keep the commandments of God." This must be noted and remembered, because every real child of God certainly does keep his commandments, truly, sincerely, impartially, and without reserve; although a degree of imperfection cleaves, for the present, to all that he does; and although he is liable to fall, and does sometimes actually fall, into aggravated sin. It is not easy for us to understand how any one who has just conceptions of the holiness of God, and the spirituality and perfection of his law; and who is acquainted with the depravity and deceitfulness of the human heart; and who reads in the book of God, that "there is not a just man upon earth who doth good and sinneth not," should still believe in a state of *sinless perfection*, as the attainment of any child of Adam in the present life. So far is this from being the truth, that our Catechism is borne out by the plain testimony of the sacred scriptures, when it asserts that every mere man since the fall, and in the present life, doth "*daily* break the commandments of God, in thought, word, and deed." Recollect that the commandments of God are broken by the want of perfect obedience, as well as by the actual violation or transgression of them; then think of the summary which our Saviour himself has given of these commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself"—and then say, whether in your own judgment, there has ever been a day of your life, since you were capable of moral action, in which there was no defect of obedience, nor any actual transgression of the Saviour's summary of God's holy law. Can you lay your hand on your heart, and looking up to Him who searches it say—"Great God, I appeal to thee, that on such a day my thoughts were all in *perfect* harmony with supreme love to thee, and with love to my neighbour as to myself; and when all my words and actions were without a fault?" I hope there is none of you that would dare to do this; because your doing it would be a demonstrative proof that you were most awfully blinded and infatuated, by the very sin which you denied. Consider attentively the following plain citations from the oracles of infallible truth, and you will see that the statement of the Catechism does not go to an extreme—Gen. viii. 21—"The imagination of man's

heart is evil from his youth." Job xv. 14—"What is man that he should be clean? and he that is born of a woman that he should be righteous?" John xv. 5—"Without me ye can do nothing." 1 John i. 8—"If we say we have no sin, we deceive ourselves, and the truth is not in us." James iii. 2—"In many things we offend all"—and v. 8—"The tongue can no man tame; it is an unruly evil, full of deadly poison." Rom. iii. 19—"that every mouth may be stopped, and all the world may become guilty before God." And add to these texts that remarkable passage in the seventh chapter of the Epistle to the Romans, to which I referred in the last lecture, as illustrative of the evil desires and propensities even of the renewed mind; and in which the Holy Apostle represents himself as in a perpetual conflict with the indwelling sin of his heart.

The eminent and justly celebrated Richard Hooker, in his "learned discourse of Justification," goes farther than is expressed in our Catechism; but not farther than its intended meaning and import, nor farther than the truth of the case. He not only maintains that we sin *daily*, but that there is not *one* thought, word, or deed, of our whole life, but what is imperfect, or mingled with sin. His language is a little antiquated, but it is very impressive. "Let, says he, the holiest and best things which we do be considered: we are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! how little reverence do we show unto the grand Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, *Call upon me*, he had set us a very burthensome task? It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but only make a demand: if God should yield unto us, not as unto *Abraham*, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed: but, and if he should make us an offer thus large: Search all the generations of men, since the fall of our father Adam, find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one man's only action, neither man nor angel shall feel the torments which are prepared for both. Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences."

In closing this lecture, in which our Catechism expressly declares that no mere man, since the fall, is *able* perfectly to keep the commandments of God, you may expect that I should say something of a contro-

versy which has long been going on, and is not yet terminated, in our country, in regard to what is denominated "natural and moral inability." My first remark is, that the wording of the point in controversy appears to me to be unhappy, and calculated to produce confusion of thought and expression; because it will be allowed by both parties in this controversy, that the *moral inability* spoken of, is *natural* to the whole human race since the fall of Adam—That is, it is a part of our nature.* An eminent and discriminating writer,† on this subject, has said justly, "*That* is physical necessity which is the invincible effect of the law of nature; and it is neither less natural nor less unsurmountable, if it is from the laws of spirit, than it would be if it were from the laws of matter." Again—The parties in this controversy are agreed in another point; namely, that all actual sin is voluntary, and therefore criminal and inexcusable. Those, indeed, who contend for the difference between natural and moral inability, in reference to the sinful actions of men, endeavour to represent those with whom they contend, as opposing human liberty and accountableness. But the opposite party deny this unequivocally, protest against their being charged with a consequence of their system, which they affirm is not fairly drawn, and maintain that, although they may account for human guilt in a manner different from their opponents, yet they as fully and extensively admit and insist on its existence and criminality; and make the free offers of the gospel, and urge their acceptance, as sincerely and earnestly as any others. Once more—Both parties, if they maintain other Calvinistic sentiments, as the most of them hitherto have done, say explicitly, that not one of Adam's fallen race ever yet did, or ever will, make use of his moral ability to renounce sin and accept the salvation proffered by the gospel of Christ, till disposed and inclined thereto by the renewing influences of the Holy Ghost: And those who deny the distinction in question, think and say, that it seems to be a singular kind of ability, which no child of Adam ever did, or ever will exert, although urged to it by the strongest possible motives that can be presented to an intelligent being—will never exert this ability, till an influence comes on his mind from an external source. They think too, that the assertion of this moral ability leads to the denial of the necessity of divine influence—one of the plainest and most important doctrines of the gospel—and that even those who admit the necessity of this influence, do often, in preaching, so leave it out of view, as to make the people think that the speaker does not regard it as indispensable. Neither is it admitted, that a full sense of dependence on God, when real and rightly understood, has any tendency to discourage effort, or to dispose to a neglect of the use of means. On the contrary, it is maintained that nothing is so encouraging to a soul that truly perceives its helplessness, as to point it to an Almighty deliverer; that nothing will make it cry for help so earnestly, importunately, nor with such a prospect of success, as this very feeling of helplessness in itself; and that means are never so likely to be diligently and effectually used, as when they are represented as deriving their efficiency from the blessing of God, sought for in the way of his appointment—in the use of the means prescribed in his holy word. On the whole then, although I admit fully, that there is

* Perhaps the New Haven school of Theology should here be excepted; but if so, let it stand by itself on the present occasion.

† Witherspoon.

a plain difference between moral and natural inability, such as would instantly strike you all, if I should ask one of you to rise from his seat, and request of another to fly in the air—yet when applied to the subject before us, I think it altogether improper—a distinction without a difference. The *disposition* to do right, is as essential to right doing, as understanding, judgment, conscience, or any other natural faculty of the mind; and if every man in his natural state is without this disposition, he has a natural inability—which is at the same time a moral inability—to act rightly. The word of God also, as seems to me, is directly opposed to this distinction; as in the declaration of the Saviour, "No man *can* come to me, except the Father which hath sent me draw him;" and of the apostle Paul—"The carnal mind is enmity against God, not subject to his law, neither indeed can be;" and in a great variety of passages of similar import.

I conclude the present Lecture, with a quotation from Dr. Witherspoon, in which my own views of the topick before us are correctly expressed—"As to the inability of man to recover himself by his own power, though I would never attempt to establish a metaphysical system of necessity, of which infidels avail themselves in opposition to all religion, nor presume to explain the influence of the Creator on the creature; yet nothing is more plain, from Scripture, or better supported by daily experience, than that man by nature is in fact incapable of recovery, without the power of God specially interposed. I will not call it a necessity arising from the irresistible laws of nature. I see it is not a necessity of the same kind as constraint; but I see it an impossibility, such as the sinner never does overcome."

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## WITHERSPOON ON REGENERATION.

(*Continued from p.* 288.)

### *Conclusion.*

I shall now close this discourse with some practical improvement of these important truths. Several reflections have, indeed, already been interwoven with the particular branches of the subject, and the light which they throw on other parts of religion pointed out. I shall, therefore, at this time, only make a few observations upon the whole, and proceed to a serious address to all my readers on this most interesting subject. And,

1st, From the various truths above established, and the order in which they have been opened, we may see the indissoluble connexion between salvation by the grace of God, and holiness in heart and conversation. We may see their equal importance and their influence upon one another. There are many who attempt to divide those things which God hath inseparably joined. Many insist only on the duties of the law of God and our natural obligations to obedience; and are hardly brought to any mention of the righteousness of Christ, as the ground of a sinner's acceptance before God. Nay, some scruple not to affirm that the doctrine of justification by free grace, or a sinner's being found in Christ, not having his own righteousness, weakens the obligation to holiness, and tends to introduce licentiousness of practice. But from what has been said in the above discourse, we may learn, not only in general the absolute necessity of a change, but how this stands connected with the purchase and gift of salvation, the character and work of a Redeemer. It will plainly appear, that a change in some respects is necessary to bring us to, and in others is the necessary effect and consequence of, the acceptance of salvation.

I have endeavoured in the preceding pages to show, that a discovery of the nature and glory of God, and of the infinite evil of sin, is absolutely necessary, in order to our either understanding or relishing the doctrine of the cross. What is this then, but a change begun? Must not the dominion of sin in every such person have received a mortal blow? Doth any thing more directly tend to holiness, than to see the power and glory of a holy God, and how "evil and bitter a thing" it is to depart from him? On the other hand, is it not necessary to complete the change, that there be a sense of reconciliation and peace? "Can two walk together except they be agreed?" Can any person live in the love and service of God, while he conceives him to be his enemy, and supposes himself still the object of his wrath and displeasure? But supposing this reconciliation obtained, let me boldly ask, What motive to holiness in all manner of conversation, equal to the force of redeeming love? Judge, O Christian, will any cold reasoning on the nature and beauty of virtue have such an effect in mortifying corruptions, as a believing view of a pierced Saviour? Where shall we find so faithful, so active, so cheerful a servant of God, as one who joins with the apostle Paul in saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."* Faith in Christ Jesus never can take place in any heart, unless there has been an internal work of the Spirit of God testifying of him; and there is no effectual principle of new obedience, but faith which worketh by love.

2. What has been said above, will serve to explain some controversies with which the truths of the gospel have been often darkened and perplexed; particularly those relating to the priority, or right of precedency, so to speak, between faith and repentance. Some make repentance, that is, as they explain it, sorrow for sin, serious resolutions of forsaking it, and begun reformation, the joint grounds of our acceptance, with the merit of a Saviour. These, with great plausibility, state the matter thus: That our sincerity is accepted through the satisfaction of Christ, instead of that perfect obedience to which we cannot now attain; and, when taken in a certain light, this assertion is undoubtedly true. Others, discerning the falsehood that may lurk under this representation, and fearing the consequences of every self-righteous plan, are tempted to go to the opposite extreme. That they might show salvation to be wholly of grace, some have even presumed to use this harsh and unscriptural expression, that it is not necessary to forsake sin in order to come to Christ. I could show a sense in which this also is true, even as it is not necessasy to forsake your disease, in order to apply to the physician. But if it is not necessary to forsake it, I am sure it is necessary, in both cases, to hate it, and desire deliverance from it.

This difficulty will be easily solved from what has been said in the preceding parts of this treatise, and we may learn to preserve the truth, without exposing it to the scorn or resentment of its enemies. The reader may observe, then, that none can see the form or comeliness of a Saviour standing in the room of sinners, and purchasing forgiveness from a holy God, till the glory of this God is discovered, till the guilt of sin lays hold of the conscience, and its power is both felt and lamented. This may, perhaps be called repentance, and I believe it is called so sometimes in the holy scriptures, particularly in

* Gal. ii. 20.

the following passage: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."* But the sinner does not so properly forsake sin in order to come to Christ, as he flies to him for deliverance from its condemning guilt and enslaving power. He is so far from coming to God with a gift in his hand, even of his own prayers and penitential tears, that his convictions continue to follow him, if I may speak so, through every lurking place, till he is entirely subjected, till he is stript naked and bare, and deprived of every shadow of excuse. Then it is that salvation through a despised crucified Saviour becomes unspeakably amiable in all its parts, sin becomes more perfectly hateful, and an assured prospect is obtained of its immediate mortification, and in due time, of its entire and complete destruction. Thus faith and repentance are involved in one another; they produce, and are produced by one another. They may be treated of distinctly, but they cannot exist separately. So that whenever either of them is found alone, or stands independent of the other, that very thing is a sufficient evidence that it is false and spurious.

3. From what has been said on this subject, we may be enabled to judge what are the fundamental and essential doctrines of the gospel, to which all others are but subordinate and subservient. Regeneration, or the New Birth, we are warranted to say, after the example of our Saviour, is absolutely necessary to salvation: "Except a man be born again, he cannot see the kingdom of God." If any man, therefore, depart from this truth, he makes shipwreck of the faith, and will at last be found to fight against God. It is also plain, that the reconciliation of a sinner to God must be through the blood of the atonement: "For other foundation can no man lay, than that is laid, which is Jesus Christ."* If any man hold by, and build upon, this great foundation, he shall be finally accepted, though many things may be found in him justly blameworthy. Nor is it easy, indeed, to say what degree of error and misapprehension concerning these truths themselves, may be consistent with abiding by the substance. But certainly all who directly and openly oppose them, may be said "to bring in damnable heresies, even denying the Lord that bought them, and to bring upon themselves swift destruction."†

This may teach us, what judgment Christians ought to form of the many parties and factions which divide the visible church. There may be smaller differences, which keep them asunder on earth, while, in faith and in love to an unseen Saviour, they are perfectly united. We are told that God shall gather his elect from the four winds, and that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."‡ I always think with much pleasure on the perfect union of this great and general assembly of the church of the first born. Then, all other distinctions, all other designations, shall be abolished, and those shall make one pure and unmixed society, who have received "a white stone and a new name," and "whose names are written in the Lamb's book of life." The prospect of this should keep us from immoderate resentment, at present, against any of whom we have reason to think that they hold the foundation, are acquainted with real and practical religion, or have had experience of a saving change.

* Acts iii. 19.

* 1 Cor. iii. 11. † 2 Pet. ii. 1.
‡ Matt. viii. 11.

No man, indeed, can deny it to be just, that every one should endeavour to support that plan of the discipline and government of the church of Christ, and even the minutest parts of it, which appear to him to be founded upon the word of God. But still sound doctrine is more to be esteemed than any form. Still we ought to consider the excellence of every particular form, as consisting in its fitness to promote or preserve the knowledge of the truth, and to carry on a work of illumination, conviction, and conversion, to the saving of the soul. Would any Christian show that he is of a truly catholick disposition, let him discover a greater attachment to those even of different denominations, who seem to bear the image of God, than to profane persons, be their apparent or pretended principles what they will. Let us pay some regard to other distinctions, but still the greatest regard to the most important of all distinctions, that of saints and sinners.

(*To be continued.*)

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HYMN FROM THE FRENCH.

*From the Evangelical Magazine for May.*

Cloth'd with thy Son, Thou glorious Majesty,
A wretched sinner at thy feet I lie!
T' avenge my guilt, should justice raise the rod,
It first must strike my Saviour, and my God.

I do not plead, to gain thy clemency,
My penitential tears,—my heartfelt cry;
No: from the hateful sinner turn thine eyes,
Look on thy dying Son, accept his sacrifice.

In Him,—in Him alone, I put my trust,
My all is sin and mis'ry, guilt and dust;
But, hateful as I am, and self-abhor'd,
Receive, accept me, in my sinless Lord.

B. H. S.

The original of the above may be found in a French collection of hymns, published at Basle about the year 1814.

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# Miscellaneous.

MEMOIR OF CAPTAIN BENJAMIN WICKES.

(*Concluded from page* 254.)

Captain Wickes continued in the command of merchant vessels for several years after the occurrence last recited. His voyages were mostly made to the East Indies, sometimes by the way of Europe, and sometimes by a direct course from Philadelphia—His last voyage was to Canton. From numerous letters to his friends, which have been put into the hands of the writer, some interesting incidents might be selected; but they are chiefly such as not unfrequently occur in a sea-faring life, and our plan requires that our memoir should be summary and brief. The state of Captain Wickes' mind, and the character of his religious exercises, through the whole of this period, were very much the same as those which have already been exhibited—often, and even generally, clouded by a greater or less degree of melancholy, with a few bright, but short seasons, when hope beamed on his soul; and one or two, in which, as we have heretofore remarked, hope rose to confidence, and was even productive of ecstasy.

In June, 1807, the subject of our memoir lost the wife of his youth. She was the mother of eleven children, only three of whom, as already stated, survived their father. Three years after, June 1810, he was again happily married to her, whom he has left, with one child, a daughter, to mourn his loss, and to be comforted by the remembrance

of his example and his prayers, and by the joyful hope of meeting him where sorrow and sighing shall forever cease. On his second marriage, he took a final leave of a seafaring life. Through the recommendation of numerous friends, he soon after obtained the appointment of Clerk of the Navy Yard, in Philadelphia; and in this office, as in every other trust that he held through life, his diligence was unwearied, and his fidelity exemplary. While his strength lasted, he was ready, by night or by day, to perform any service that his station could be thought to require, and to many such services he was called. The infirmities of age, however, gradually crept upon him; so that about three years before his death, he voluntarily resigned his office, and spent the remainder of his days in retirement. It is believed by the writer, that the entire want of some stated occupation, after having led so active a life as his had been, had a tendency to increase that constitutional gloom, under which he had so long and so severely suffered. Some intervals of spiritual comfort, however, he experienced, while his decaying strength, both of body and of mind, indicated his approaching dissolution. Without any marked disease, he gradually became more and more feeble; was first confined to his house, and then to his bed, till at length, exhausted nature could no longer sustain the vital functions, and he sunk into the arms of death, without a struggle or a pang, on the 17th of October, 1830, in the 84th year of his age.

In closing this memoir, it may be useful to bring together some of the most prominent features in the character of Captain Wickes, and to accompany them with a few remarks.

1. He was a man of great humility, simplicity, sincerity, and integrity. Never was a man more free from all affectation of qualities which he did not possess; and few indeed have ever manifested more lowliness of mind. He was even reluctant—unfeignedly reluctant—to receive the marks of honourable notice, and of high and affectionate regard, which were frequently tendered him; especially when he was employed in carrying missionaries to their stations, and in providing for their comfort. He was, in every part of his character, "an Israelite indeed, in whom there was no guile." In all his statements, nothing was to be looked for but the simplicity of truth—no exaggeration and no disguise. His word was the same as his oath: and the offer of the world, as a reward for any departure from strict integrity, he would have rejected with instant abhorrence. We have before us the copy of a letter which he wrote to a merchant, who had engaged him to command a vessel destined to a port in which he discovered, after he had negotiated for the command, that some evasion of the measures there adopted to secure revenue, might be expected from him. His letter concludes thus—"If in the prosecution of this voyage, there is a chance of any circumstances happening that a strict adherence to truth would endanger your property, do not entrust me with it; for was it my own, I would not hesitate a moment to save it. I have taken this method to express my mind about this business, that you might at once determine whether I should proceed farther in it." The result was, that he lost the voyage, but saved his conscience. What a changed world would be that which we see, if all who inhabit it were like minded with Capt. Wickes! There would be no gibbets, or jails, or law suits, or controversies about property, nor any need of nine-tenths of the laws which are now required to secure justice and equity. And such would be the actual change, if genuine Christianity governed the

hearts and lives of all men:—it is something like this change which we believe will be realized in the Millennial age.

2. The subject of this memoir possessed, in an eminent degree, a kind, benevolent, charitable, and liberal disposition. His kindness was manifested, not only in every domestick relation which he sustained, but in his treatment of every human being. If in the ardour of feeling—for his feelings and passions were ardent—he thought he had spoken or acted amiss, a speedy and frank acknowledgment was sure to follow. To relieve distress was his delight; and he did it to the extent of his means, and indeed beyond what many would have considered as prudent and proper. The writer is forbidden to verify this remark, by a specification of facts, which have come to his knowledge. While unwavering, as we shall presently see that he was, in his attachment to the doctrines and order of the church to which he belonged, he was, notwithstanding, no bigot. He was cordially attached to all without distinction, who, he believed, were the real children of God, and desirous to promote his cause. He could freely converse and commune with them as brethren; and was careful to avoid every thing that was calculated to disturb their feelings. He was as earnest and active in promoting the Baptist missions, as if they had been those of his own church. This is the true spirit and character of a sincere and consistent Christian. Firm in his own opinions, and decided in his preferences; but yielding cheerfully to others what he claims for himself; and delighting in those who bear the Redeemer's image, wherever he may find them, or by whatever name they may be called.

3. Captain Wickes was a man of great fortitude, resolution, and perseverance. We have already had occasion to remark, that with him the fear of God seemed to have swallowed up every other fear. This was truly the case; but in addition to what was a matter of principle, he appears to have been constitutionally courageous and devoid of fear. We have not inserted among the incidents of his life, an extended account of a command which was given him by the masters of a little fleet of merchantmen, for their common defence against an array of piratical cruisers in the Chinese seas; and of the prudence, bravery, and success, with which he conducted the measures taken for their protection and defence. On that, and on all other occasions, when a cool fortitude in danger was requisite in the discharge of his duty, he never failed to exhibit it. He was equally remarkable for a steadfast and persevering pursuit of any important object which he sought to attain. He could not be diverted from it by difficulties, dangers, or discouragements, to which the most of men would have yielded and given up their efforts. This might seem to be inconsistent with that habitual timidity and those frequent fluctuations in regard to his spiritual state, of which so much appears in this memoir. But it was not so. He trembled before his God, but before none of his creatures. He sunk down into helplessness, or rather he looked only to his Saviour, when the realities of eternity were in contemplation; but he was little moved by the good or the ill of the present life. Nor in this was he singular. It will generally be found that they who have the most lively apprehensions of the majesty of God, and of the happiness or misery of what lies beyond the grave, can meet without shrinking perils and hardships which terrify ordinary minds, and which often show that to be a blasphemer and a coward, are features of character easily united. The truth is, that a Christian's visions

by faith, of things unseen, render comparatively insignificant to him, the events of time, and the smiles or frowns of his fellow worms.

4. Captain Wickes, though fearful and changeful in his apprehensions in regard to his personal piety, was remarkably stable in his opinions on the great doctrines of religion, and the duties of the Christian life. He had long read and studied the holy scriptures with attention; and had a familiarity with them very rarely acquired. Nor was it a familiarity with the letter merely; he had diligently sought to understand the spirit and scope of the sacred oracles. The result was, that his knowledge was clear, solid and systematick; and his belief in divine truth never wavered; he held it as firmly when he thought it condemned him, as when he derived from it hope and consolation. His views, moreover, of the duties which true religion enjoins, were not less clear and rational, than those which related to its doctrines. These duties he most conscientiously performed, in all the relations of life which he sustained—as a father, a husband, a friend, a citizen, a member and an elder of the church of Christ. He was a man of prayer; and had a happy talent of leading in social prayer; in which his expressions were pertinent, scriptural, sober, and yet eminently fervent. After he quitted the sea, and had his time at command, and while his strength would at all permit, he was a very punctual attendant on the meetings for prayer and religious conference, which were held in the congregation to which he belonged; and he readily took part in every exercise. He was, till his debility became extreme, a useful and efficient member of the church session. He had a quick perception and a sound judgment, in relation to ecclesiastical concerns. In all cases except his own, his discernment of character, also, and of the nature of genuine Christian exercises, affections and feelings, was more than ordinarily prompt and accurate. He was, in principle fortified by long observation, a decided Presbyterian, of what has been denominated the *old school.* When no longer able to hold a pen, on hearing of some unhappy divisions and controversies in the Philadelphia Presbytery, he dictated a note to his young pastor, in which he expressed himself thus—"I profess my attachment to the Presbyterian denomination, and I still adhere to the principles of that society in the strictest sense; and I do hold them with both my hands, firmly, immovably; and do think their opinions come as near as may be to the apostles', as recorded in the New Testament." It is to be observed, that this was a perfectly voluntary expression of the sentiments of Captain Wickes; his pastor having never spoken to him on the subject of this note, either before or after it was written.

5. The whole of the foregoing memoir goes to show that the subject of it was, in a peculiar degree, an afflicted man. We here refer to that distressing melancholy which brooded over his mind, to a greater or less extent, for threescore years. Of other afflictions, he had indeed no small share, as the narrative before the reader shows; but all these he counted as nothing—"The spirit of a man will sustain his infirmity, but a wounded spirit who can bear." Commenting on these words, Scott remarks—"The mind can well bear the infirmities of the body, but when the spirit is wounded, it is a thing most hard to sustain. Even natural courage and resolution will support a man, under manifold pains and calamities, if his mind and conscience be composed; and the inward consolations of the Holy Spirit, will enable the believer to bear any tedious affliction or per-

secution, without fainting. But when the conscience is tortured with remorse and horror, when the heart is racked with furious and disappointed passions; when He that made the soul causes his sword to approach unto it, or even permits Satan to pour in his horrid temptations; no human fortitude can sustain the misery; even the believer, like Job, will be almost driven to madness, and the borders of desperation. Nay, the incarnate Son of God, in circumstances of this kind, cried out—'My soul is exceeding sorrowful, even unto death.' And unbelievers, in such a case, are often driven into despair, blasphemy and suicide."

Among the papers of Captain Wickes, the memorialist has found a memorandum in his own handwriting, in the following words—"First gleam of light and hope broke in upon my mind, on Nov. the 25th, 1793. Another encouraging manifestation, Dec. 13th, 1793. Another still more bright and abiding, Jan. 14th, 1794. These were graciously given to encourage me, after a sore conflict, bordering on despair of mercy, for about 23 years.—B. W." We believe that a spirit so deeply wounded, and the wound left to fester for so long a period as that which is here described, will rarely if ever, be perfectly and finally healed, on this side of heaven. Relief may be obtained, and the bruised spirit may seem for a time to be made whole. But on some fresh exciting cause, the former sore place will ache anew, and perhaps exhibit almost the whole of the distressing symptoms, by which it was marked at first. To speak without a figure—a religious melancholy, which has lasted for three and twenty years, or even for a much shorter space, will scarcely ever fail to return, with less or more force, on any new exciting cause; and it is happy if a taint of it does not even become habitual. It may appear deeply mysterious, and so we certainly consider it, that this should have been the lot of some of the most eminent saints that have ever appeared in the world. We believe, however, that the mystery admits of some explanation.—All these sufferings will enhance the eternal joys of heaven,—"These light afflictions"—light when their brevity and their consequences are considered—"which are but for a moment"—when compared with endless duration—"work out for us a far more exceeding and eternal weight of glory." We know that happiness is greatly increased by contrast. Ease is never so sensible and delightful, as when it suddenly succeeds to violent pain. What then must have been the joys of heaven to Cowper, succeeding instantly to long and black despair! And although the subject of this memoir did not die in despair, yet we doubt not he will find his eternal bliss enhanced, by its succeeding to that deep, dismal gloom, in which so much of his earthly existence was passed. Dr. Watts has somewhere a remark to this effect—"Two sorts of people will be disappointed when they get to heaven: the melancholy Christian to find himself there, and the censorious Christian to find others there." In the mean time, it is our duty to endeavour to alleviate the sufferings of those whose distresses spring from the source now in contemplation; and much alleviation may be derived from proper treatment. A description of such a treatment, in detail, cannot now be attempted. We can only say, that much will depend upon getting the unhappy party, *in his brightest hours*, to study and understand his own case. We say in his brightest hours, for in his *darkest*, the thing is impracticable. Probably no man was ever called to deal with more cases of religious melancholy than Richard Baxter; and what he has written on this

topick, is probably the best in the English language. Clergymen especially ought to read Baxter, and to study this subject carefully; for if they do not understand it,—and many of them do not—they may give advice, and adopt a treatment of an afflicted inquirer, of the most injurious kind. Baxter, in his "Saints' Rest," in assigning the causes why the believer cannot at all times derive consolation from the anticipation of his heavenly rest, mentions melancholy as one; and he says that persons under this affliction need the advice of a physician rather than of a minister; and that the comforts of melancholy Christians can seldom be more than a day or two old. Often has the writer thought of this remark of Baxter, in considering the case of Captain Wickes, both while he lived, and since his death.

Finally—We hesitate not to say, that the subject of this memoir was eminently a Christian. As such he was regarded by all who knew him intimately. On board a ship, in a long voyage, a man's true temper and character are as likely to show themselves, to one who marks them daily, as in any situation that can easily be imagined. In this situation, and with constant inspection, we have seen the estimate made of Captain Wickes, by the eminently pious and judicious Baptist missionary, Ward. "I thank our Saviour, said he, for Captain W. The divine image, drawn in lively characters on his soul, would silence a thousand deists, if their eyes were not holden." Nor was this opinion ever changed, after a long and intimate acquaintance. But this indeed was the general opinion of those who had the most intercourse with him. In what does eminent piety consist? Let us go over some of its essential parts. Much secret prayer is one. Now we have not known the man who abounded in this more than Captain Wickes: and we have been well informed, that the places where he kneeled have often been found literally *wet*—watered with his tears. Another part is a thorough knowledge and high esteem of the word of God? In this, few indeed excelled him. Another part consists in a simple reliance on the merits and righteousness of the Lord Jesus Christ, as the only hope of the soul for acceptance with God: and in the simplicity and sincerity of such a reliance, few, it is believed, since the days of the apostle Paul, exceeded the man of whom we write. Another evidence is found in a love and delight in all the ordinances and institutions of God's house and worship. From these Captain W. derived some of the highest pleasures which he knew on earth, and prized them above all earthly good. Another evidence is derived from the communion of saints: and never was this man apparently so happy, as when he enjoyed such communion. Acts of benevolence, beneficence and kindness, always accompany eminent piety: and in these Capt. W. greatly excelled. Integrity and honesty also, in all his intercourse with men, distinguish an eminent Christian; and none could surpass him in these. An exemplary discharge of all the social duties of life, is likewise seen in one who walks with God: and in all these Captain Wickes was truly exemplary. In what then was he deficient? In the *comforts* of religion only—attributable, evidently, to constitutional melancholy. But even from this, the strength of the principle of piety in his heart was demonstrated; for without one of the powerful aids of other believers—a cheering and animating hope—he left many behind him in his Christian course. A death-bed triumph is, without controversy, highly desirable; but it is not essential to designate the most eminent saints; for how many of these have expired

in stupor, in delirium, and even in sleep; and melancholy is as much a bodily disease as fever or lethargy. There was much in the remark of Dr. Johnson, himself the prey of constitutional gloom and despondency.—"The question," said Johnson, "is not, how did a man *die*, but how did he *live?*" Captain Wickes had no death-bed triumph; but we must not omit to state, that for about three weeks before he expired, his mind, that had previously been much agitated, settled into calmness and serenity. He asked and received the prayers of his attending Christian friends. He directed to portions of scripture which he wished to be read: and in all his feebleness—such was his familiarity with the word of God, and the dying grasp with which this was held, when all else was gone and forgotten—he named even the chapters and verses which he desired to hear. In this manner he approached the crisis of his mortal existence, till he calmly expired—leaving it questionable for a moment, whether he was not literally asleep, instead of having slept in Jesus—on the morning of the Christian Sabbath; and went to celebrate, in the presence of his risen and ascended Saviour, a sweeter and holier worship, than that which used to be his delight on earth.

We think we cannot better close this memoir, than by the insertion of the following letter, addressed to Mrs. Wickes, shortly after the decease of her husband, by one who knew him long and well. It suggests, better than we could do, to the mourning relatives, the improvement for which their bereavement tenderly calls, and it ought to be edifying to every reader. Our brother, we think, will have no objection that his name should appear connected with a memoir of Captain Wickes—and it will give weight to the sentiments of piety which the composition contains.

*Newburyport, Nov. 1st.* 1830.

My dear afflicted friend,—By a letter from our common and respected friend, Mr. Ralston, I am informed of the decease of your excellent and beloved husband. This event I have been for some time anticipating; and so, doubtless, have you. Still, when it has actually arrived, it brings with it new and unanticipated emotions. And let us bless God that in parting with *such a friend*, we are not forbidden to mourn, nor to weep. No, our heavenly Father *knows our frame;* knows our weakness, and allows and pities our sorrow. And surely that gracious Saviour who himself wept at the grave of a beloved friend, will not frown upon our tears, shed at the departure of one so dear to *him*, as well as to us.

For myself, I am conscious of having sustained no common loss. By an acquaintance, an intimacy of more than twenty years, this dear man was very closely bound to my heart. Even his infirmities tended to mingle a peculiar tenderness with all my thoughts of him. And though precluded by distance from frequent personal intercourse, I was comforted with the thought of having an interest in his prayers. The world itself was more valuable to me, while he remained in it. But I will not compare my loss with yours. By the dearest of human relations, and by the stronger tie of Christian affection, you had become one with him. You had the most intimate access to his kind and good heart. You were constantly with him; and while sharing, more than any other mortal, in his tender regard, you were continually employed in ministering to his wants, alleviating his afflictions, and leading him up to the fountain of divine and everlasting consolation. The near view you took of his uncommon spiritual trials, contributed much, no doubt, to strengthen and deepen his inter-

est in your heart. But if your affliction is great, are not its alleviations and comforts likewise peculiar? This dear friend has *slept in Jesus*, and has awoke to those unmingled, everlasting joys which his presence gives. His prayers and complaints are turned into praises; his sighs and groans are succeeded by ecstasies of delight. No doubts afflict him now. No fears agonize his spirit. He has received a welcome from his adored Redeemer, and his tears are for ever wiped away. It was to us a *mysterious*, as well as painful, dispensation, that one who apparently possessed so much of the *spirit* of religion, should enjoy so little of its *comfort;* and that, with eternal joys just at the door, he should sink, at times, almost into the agonies of despair. But to him, these are mysteries no longer. He looks back on the path through which Infinite Wisdom and Love led him to the heavenly Canaan, and sees that, sown as it was with thorns, and bedewed with tears, it was the *right way*. And who can tell how much those afflictions, grievous as they were in themselves, yet *light and momentary* in comparison, have contributed to increase the intenseness of his present delight?

It was your privilege, my afflicted friend, to do much, very much, to help this eminent follower of Jesus, on his way to glory. You now look back, and wonder at the grace which has sustained you through all your cares, and toils, and watchings. The same grace, I doubt not, will sustain you still. You will still be enabled to honour your Saviour and his religion, by a calm and holy acquiescence in the divine will. Affliction, you know, is a privileged season, in which the children of God are permitted to *let their light shine;* to manifest the sincerity of their faith, submission and love; and to instruct the world around them, into the reality and worth of those supports which religion only can impart. May you be favoured with a special nearness to your *heavenly Friend and Saviour! Human* friends, the nearest and the best, must be parted with. But how consoling to the bleeding, sinking heart, is the promise of the Unchanging All-sufficient God. "I will never leave thee, never forsake thee." "My grace is sufficient for thee; my strength is made perfect in weakness." "The Eternal God is thy refuge, and underneath are the everlasting arms." "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy on thee."—May you be enabled to enter into the full meaning and sweetness of these precious, precious promises. May your consolations, in this day of trouble, be neither few nor small. May you be enabled to cast your cares, your burdens, yourself, your dear children, upon the arm which is almighty to sustain.

For the *children* of my dear departed friend, I feel most tenderly. God has taken from them the best of earthly fathers. With what unutterable anxieties did that heart which is now cold in death, beat for their welfare and salvation. How many invaluable instructions and counsels fell from those lips which death has sealed. How many prayers, which lately ascended to heaven in their behalf, will now ascend no more. Dear children! *They have no father now but God.* O that they might indeed choose him as *their* Father, and *their* God! Should even this unutterable loss be sanctified to promote this end, it would be, in the issue, unutterable *gain*. There is one path, and one only, through which they may hope to reach that blessed world where the *dear parent* finds his eternal repose. Let them but choose *his* God as *their* God, and *his* Saviour as *their* Saviour. Let them

but live the same life of prayer, of faith, of self denial, of holy obedience, which he lived, and all will be well. They will soon meet him beyond the reach of sin, or separation, and share in all his high and immortal felicities. * * * * * * * * * * *

I must now my dear afflicted friend, bid you adieu, wishing you the constant presence of our heavenly Father, and the precious, all-sufficient consolations of his love. Permit me to hope that ere long, you will favour me with a letter, which shall assure me that you enjoy these divine and unfailing supports.

I am your sympathizing friend,

DANIEL DANA.

Mrs. ELIZABETH WICKES.

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ANECDOTES.

*From the Evangelical Magazine for May.*

### *Dr. Hurd, Bishop of Worcester.*

As this venerable prelate used frequently to preach, he constantly observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him said, "John, how is it that I do not see you in the aisle as usual?" John, with some hesitation, replied, "My lord, I hope you will not be offended, and I will tell you the truth: I went the other day to hear the Methodists; and I understood their plain words so much better that I have attended them ever since." The bishop put his hand into his pocket and gave him a guinea, with words to this effect; —"God bless you! and go where you can receive the greatest profit to your soul."

### *Archbishop Leighton.*

One day, in which there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dumblain, he was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him, but wishing to fall on some method of extracting money from him, one of them presently said, "I will lay down by the way side as if I was dead, and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me." When the archbishop came up, the infamous wretch told him this fabricated story, and the holy, unsuspicious man believed it, sympathised with the survivor, gave him money, and went on his journey. But when the man returned to his companion he found him actually dead; immediately he began to exclaim aloud, "Oh, sir! oh, sir! he *is* dead! he *is* dead!" On which the archbishop returned, discovered the fraud, and said, "It is a dangerous thing to trifle with the judgments of God!"

### *The Faithful Appeal.*

A person on a journey, not much acquainted with true religion, after being for some time pensive, exclaimed to his companion, "I never shall forget an expression my friend made on his *dying bed* some years ago." On being asked what it was, it was said to be this:—"*You* must die, as I soon shall; but, if your heart be not changed, you cannot enter the kingdom of heaven: and if that be the case I think we shall never meet again!" Such expressions of religious persons to ungodly friends is profitably using our influence—it is *faithful preaching;* and such words will eventually be found not to have been spoken in vain. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge in the grave, whither thou goest."

EXTRACT.

"Mercy, grace, and love, so often mentioned in the Holy Scriptures, are different modifications of goodness. Mercy is goodness to the miserable: grace is goodness to the unworthy; love is goodness delighting in the happiness of its objects. When God has completely delivered his people from all the penal effects of their apostacy, they will no longer be the objects of his goodness under the idea of mercy, because mercy has regard to misery. When they are perfectly free from all the unworthiness attending depravity and guilt, they will no longer need grace; but saints will always be the objects of Divine love. Parents love their children merely as they are their children; but if they be fallen into misery, their love works in a way of pity."—*Collyer.*

THE RILL.

That rill, which at its mountain-source
Possesses such a feeble force,
That vain is all the schoolboys's skill
To make it turn his tiny mill,
Or float the bark of fairy size,
Which welt'ring in its current lies:—
That rill may roll from dell to dell,
And other streams its bulk may swell,
Till, ruthless and resistless grown,
It rends the mountain's rocky throne,
Or forms the lake's majestick tide,
Where anchor'd navies proudly ride.

Thus he, who, in his heart inclined
To bless or benefit mankind,
Shall all alone the work essay,
May find his labours cast away.
But if combin'd, with heart and hand,
The master spirits of the land
Shall vice or bigotry assail,
They will not, and they cannot fail.
For, like that wid'ning, deep'ning rill,
Their phalanx waxes stronger still;
And gath'ring might and stretching wide,
Rolls onward, with resistless tide;
Till guilt, o'erwhelm'd with shame and dread,
In shades of darkness shrouds its head;
And Dagon, from his basement riv'n,
Falls down before the ark of heav'n!

*Edinburgh.* H. E.

*From the Christian Observer for April.*

ON THE AFFECTATION OF USING THE PLURAL NUMBER.

Will your younger clerical readers permit me to warn them against the affectation of speaking in the plural number, in their pulpit addresses? This is sometimes done from a notion of avoiding egotism; but it is superlatively egotistick, besides being pompous and unnatural. There requires but a moment's reflection to ascertain when the use of the plural is the more proper and modest, and when it is conceited and displeasing. When writing or speaking in the name of others as well as our own, the plural should of course be preferred: thus a cabinet minister may properly say "we propose;" or a reviewer, "we think;" or a physician, "we always prescribe;" or a clergyman, "we beseech;" when the speaker or writer gives not merely his own sentiment, but the opinion of his colleagues, or those with whom he is known to act, or of the persons of his profession. Pomposity and affectation would in these cases consist in using the singular number: for the cabinet minister has but one voice in the council, and speaks in the name of the government; the reviewer is not supposed to give us his private decision independent of his colleagues; the physician adverts not to his own personal practice, but to the habits of his profession, "We prescribe calomel and opium in such and such cases;" and the divine uses not his own name or authority, and means not to intimate that it is his own exclusive personal habit, when he says, "We beseech you, be ye reconciled to God." In all such cases the parties speak generally, and therefore properly employ the plural form.

But if they were delivering what was only private and personal, the use of "we" and "us" would be

bombastick. What a laugh would assail a cabinet minister who should say, "While on our legs we shall reply to the honourable member who animadverted on our speech." Equally pompous and unmeaning were it for a private correspondent like myself, addressing the conductors of a periodical publication, to assume the chair, and talk of "we;" and even more ludicrous is the mock solemnity with which I have heard an ill-instructed apothecary ejaculate, "Well, sir, we have seen our patient; and we have convalesced a good deal since yesterday; and we purpose going on with the medicines as before." Equally opposed to simplicity is the pluralism of the pulpit, where the speaker is alluding to what is strictly personal, as his own discourse, his division of his subject, his plans, his wishes, his intentions: as, for example, "We have always thought, in our ministrations among you, &c; It is our fixed opinion, &c.; We propose, in concluding our present discourse, &c." Such a style is unnatural, and not a little displeasing. In all such cases, "I," and "my," and "me," are in reality far more modest than their correspondent plurals: or if the speaker, upon trying them, finds them, as perhaps he will, too egotistick, it may be worth his inquiry whether the egotism was not in the ideas, rather than in the words; and if he could not avoid the difficulty by not introducing himself at all, or at least more than is necessary; and what is necessary will not appear obtrusive. A cabinet minister gives no offence in speaking in the first person singular where it is proper, as in alluding to something in his own particular department. "I should not object," says a chancellor of the exchequer, "to giving up such or such a duty;" and a clergyman, in like manner, gives no offence in using similar language relative to his own discourse, so far as it is necessary to mention what is strictly personal; but the limits of this necessity are very narrow, and in most instances he will do well to avoid the difficulty by avoiding self, and including others in the range of his sympathies. There ought to be as little as possible of "I" and "you" in a sermon—I, the teacher; you, the learners: I, the oracle, you, the suitors. Rather let it be "we," not "we," meaning "I;" but we, fellow sinners; we, fellow Christians; we, fellow worshippers; we, the pastor and the flock. It is not what "I," I the individual, think, or urge, or wish; but the master I serve, the message I bear, the office I sustain. There is something ungrateful to all men, and particularly to persons of cultivated minds, in being accosted, even in a good cause, in a spirit of dogmatism; but love and meekness, and the absence of self and personal display, carry with them a charm, the force of which all can feel, and the proudest will not disdain to acknowledge.

RUSTICUS.

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## THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

### *No. I.*

Under the above title, we propose to execute a purpose of which we gave an intimation in our last number, in speaking of the General Assembly which had then just risen. We choose this title because we propose to extend our views and observations beyond the recent proceedings of the Assembly, although those proceedings will demand a particular attention —will form a text on which our comments and remarks will be grounded—as having chiefly led to the views and opinions which we entertain, and which we propose to submit to our readers.

Hitherto, in conducting this mis-

cellany, we have seldom done more, except in reviews, than state facts, and discuss doctrines and general principles; and to these limits we would still gladly confine ourselves, if we did not verily believe that our duty to the church to which we belong, and by whose members our work is almost wholly sustained, and to whose interests it has always been faithfully devoted, loudly calls us to go farther—to speak more plainly than we have yet spoken, of the perils to which, as we believe, the Presbyterian church is exposed, and of the measures which we consider as essential to her safety. This church, it is our solemn conviction, has reached a most important, and in our view a very fearful crisis—a crisis in which it is soon to be decided whether changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments, shall, or shall not, take place. At such a time, it seems to us, that all who feel a deep interest in the welfare of our beloved church ought to *speak out;* and we are willing, and even desirous, that this should be done by those who differ from us, as well as by those who agree with us, in sentiment and views. Some we are aware, suppose and say, that there is no cause for alarm, no fear of any change or innovation, that should excite anxiety. Let those who hold this opinion enjoy it, and let them say what they think right, to convince the publick that theirs is the right opinion.—We have already seen one laboured essay, of this description. But we differ *toto cœlo* from this opinion, and we claim the right to show why we differ; and if we do this in language temperate and decorous—in language and manner as little offensive as justice to our cause will permit—we do nothing that ought to give umbrage. We know indeed that there are truths which cannot be told without giving offence, simply because they are truths—truths which place individuals and parties in a light in which they do not like to appear. If any such truths fall in our way in the following discussion, we shall tell them as inoffensively as we can, but we shall still tell them. We pledge ourselves to say nothing with a design or desire to give provocation, or to injure the feelings of any individual. But we do not hold ourselves at liberty to compromise the welfare of the church, or to keep back what we conscientiously believe its welfare requires should be known, from a regard to individual feeling. Acting thus, we are prepared to take all consequences. If we are reviled, we hope to be enabled to follow the example of our Master, "who, when he was reviled, reviled not again." If we answer at all, we shall endeavour to do it without anger, and with as little severity as we may think the nature of the case may render proper.

With these preliminary remarks, we proceed to give an account of the character and doings of the last General Assembly, agreeably to our apprehensions of them while the sessions of that body were in process, and our deliberate reflections on them since. We say then, that the members of the last Assembly appeared to us to be far more strongly and characteristically marked by a difference in theological views and attachments, than those of any other Assembly we have ever seen. Indeed the difference we speak of was unhesitatingly avowed, by a number of the members in their speeches; and to give our readers a right understanding of it, we will, as correctly as we can, divide those among whom this difference did and does exist, into two classes—sometimes called —and occasionally so called in the Assembly—the Old School, and the New School Presbyterians. In the first class we include those who put the same construction on our Con-

fession of Faith, Catechisms, and Form of Government, that was put on those Formularies when the Constitution of our church was adopted, and for several years afterwards.* Some of those who, for want of a better designation, have been denominated *Old Hopkinsians*—who equally eschew the peculiarities of Dr. Emmons, and those of the present New Haven system of theology—have chosen to rank themselves with this class; and their brotherhood has been cordially admitted, although a difference in some minor points of doctrine is distinctly recognised. The whole of this class profess to be firm and decided adherents to Presbyterian church government and order, without any such relaxations of the provisions of the constitution as will assimilate it to, or mingle it with, the peculiarities of Congregationalism. In like manner they insist on managing their educational and missionary concerns without any amalgamation of them with voluntary associations, or with any other bodies whatsoever. They generally —perhaps not universally—think that the church, *as such*, ought to supply the destitute with the gospel, and to endeavour to evangelize the world; and with this view they believe that the church should nurture her children for the gospel ministry in her own bosom, embue them early with her own principles, and cherish their attachment to her welfare and prosperity. Yet they declare their entire willingness, that those who choose to conduct missionary operations and education for the gospel ministry, by the agency of voluntary societies, should do it freely. They only claim to prosecute their own plans without interference or hindrance, while they yield to others the same right and privilege.

The second class consists of those who, generally at least, profess to receive and adopt the standards of the Presbyterian church as sincerely as those of the first class. We have, indeed, heard a rumour, which we mention to say that we do not credit it—that there are Presbyteries in connexion with the General Assembly, in which the questions required in our constitution to be affirmatively answered by candidates for the gospel ministry at their licensure, are not put to the candidates; or at least that it is not held to be indispensable that they should be put. But what admits of no doubt is, that some—yet we think not all, nor even a majority—who belong to this class, separate that part of the doctrinal portion of our standards which is entitled *The Confession of Faith*, from the part which consists of *The Larger and Shorter Catechisms*, and consider their ordination engagements as relating solely to the former, and not at all to the latter. The whole of this class, however, so far as we know, maintain that the doctrinal standards of our church ought to receive a far greater latitude of construction, than that which is contended for by those of the first class. They say it was "the SYSTEM of doctrine taught in the holy scriptures," which, in their ordination engagements, they professed to believe was contained in the Confession of Faith of our Church; and that it was in this view only that they received and adopted it: and some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truth, nor that it may not contain *some* important error. They also insist on construing many expressions in the Confession of Faith, in such a manner as

* If we are asked, how we know what was the construction of the constitution by its framers? we answer, by being a member of the Synod that adopted it, by intimacy with those who had the most to do in its formation, and by several of the early decisions of the Assembly, now apparent on their records.

to consist with sentiments and opinions which those of the first class consider as impliedly condemned in those very expressions, and as very plainly condemned in other parts of the Confession and Catechisms. The result of this latitude of construction is, that the most of those included in this class, perhaps the whole, seem to us to think, that ministers of the gospel who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, or the whole system of Dr. Murdock, or the whole system of Dr. Taylor and Mr. Fitch of New Haven, and who preach and print the same, ought not to be subjected to any discipline of the Presbyterian church, for so doing. Not by any means, that every individual agrees with every other, that these systems are all free from error, even important error—error that ought to be met and counteracted by oral speech and printed publications. But still, we verily believe, if put to the trial, they would vote that in none of these systems is there such heresy, as should subject the holders of it to the discipline of the Presbyterian church; or prevent them from holding as good and fair a standing in that church, as any other of its members or ministers.

In regard to church government and order, there is some diversity of sentiment among those who are comprised in this second class. Some appear to agree very nearly, if not entirely, with those of the first class, in a strict adherence to the Presbyterian principles of ecclesiastical order. But a large majority appear desirous to relax those principles to a considerable extent; so that the relaxation, taken in connexion with certain stipulations, which many years since were entered into between the General Assembly of our church and the Congregational churches of New England, would give to congregations, nominally perhaps Presbyterian, but really Congregational, a representation in the supreme judicatory of our church, as well as in Presbyteries and synods. Hence, men who have never been ordained or elected as ruling elders,—men who, in the churches to which they belong, have never held any other office than that of *committee men*, and in some instances not even that, but have been merely church members, have actually come up to the General Assembly commissioned as ruling elders, and as such have taken their seats, and exercised the same right of speaking and voting as is enjoyed by those who have actually been ordained as ruling elders; and this, a large proportion of this second class approve of, as right and proper. They accordingly voted against an act of the last Assembly—which, however, was carried by a considerable majority—the object of which is, to prevent committee men and mere church members, from hereafter having any claim to seats in the General Assembly.

Into these two great classes the mass of the last General Assembly might, in our apprehension, be fairly divided; and in feeling, speech and action, was actually divided. Let it be noted that we have said *the mass* of the Assembly might thus be divided; for candour requires it should be distinctly stated, that there were a few who declared that they were, and would be, of no party; and who actually sometimes voted with the one class, and sometimes with the other. Yet before the sessions were terminated, these *middle-men* seemed to us to draw pretty nearly to a complete union, with the one class or the other. There were, however, to the last, two or three members who unequivocally declared, that their doctrinal opinions were those which we have described as held by the first class; and yet they spoke with earnestness, and acted with decision, in favour of most of the

measures proposed and urged by the second class.

It has been truly painful to us to give the foregoing exhibition of the difference of sentiments and views, entertained and manifested by the members of the last General Assembly. But such an exhibition has appeared to us essential, in order to let the people and churches of our denomination among whom our miscellany is circulated, see clearly their real situation. That situation could not be correctly known, without some such statement as that which we have given; and unless the truth be not only known but brought home to the feelings of the members of our church, the torpid security in which many have indulged, in regard to the concerns of the church, will be likely to continue till it becomes fatal. We speak what we firmly believe when we say, that unless, in the passing year, there is a general waking up of the *old school Presbyterians*, to a sense of their danger and their duty, their influence in the General Assembly will forever afterward be subordinate, and under control; and we are willing that men of all parties should know that such is our conviction. We wish for no concealment on this subject. It need not be told that those whom we have ranked in the second class of the constituent members of the last Assembly, were a decided majority of that body. They chose a moderator suited to their plans and intentions; and it was in their power to dispose of every measure that came before the judicature, just as they pleased. How that majority came to be what it was, what course the moderator pursued, and some remarks on the measures attempted and adopted, will, if our life and health continue, be seen in our next number.

## Reviews.

AN ESSAY ON THE WARRANT, NATURE AND DUTIES OF THE OFFICE OF THE RULING ELDER, IN THE PRESBYTERIAN CHURCH. *By Samuel Miller, D.D.*

(*Concluded from p.* 302.)

After an entire and careful reading of this essay, and marking for extraction enough to fill many pages of our work, we have changed our purpose, and instead of an extended review, shall present our readers with a very short one. The truth is, we can neither do justice to the author of this publication, nor to our own views of its merit, by short extracts and accompanying criticisms. The value of the work—its *excellence*, we say without hesitation—cannot be properly estimated by an unconnected reading of selected parts; and as to criticisms, we have none to make which we deem important. We believe we have never yet read critically, a mere human composition, in relation to which we did not differ in some shades of thought from the writer, and were disposed to think that we could mend, a little at least, some of his language or expressions. But when we can do no more than this in the way of fault-finding—and we could do but little more than this with Dr. Miller's essay, if we should try—we hope we shall always be disposed to do nothing. "Usefulness," says Dr. Johnson, the great Corypheus of English criticks—"Usefulness seldom depends on little things."

We know it is a vain wish, but we must be allowed to express it, notwithstanding—we do wish that every Presbyterian in the United States would read this book care-

fully—the unlearned, skipping over the sprinkling of Hebrew, Greek and Latin, which they would find in the first part; but clergymen and educated laymen, ruling elders especially, missing nothing. Presbyterians, almost universally, do urgently need to know a great deal which this book would teach them. It would teach them, among other things, what little foundation there is in the scriptures of truth, for either Popery or Prelacy; and what is still more important, it would teach them their *personal duties*—their duties we mean as Presbyterians—of which too many are sadly ignorant. Our church has long wanted such a manual as that which is here furnished. We have recently been gratified, indeed, by reading in "*the Presbyterian*," a number of short and excellent papers on the qualifications and duties of ruling elders; and we hope those papers will do much good. But we still wanted what we have here—the whole subject brought out, placed on the firm ground of inspired warrant, and all that relates to the election, the investiture, and the offices of ruling elders and deacons, fairly stated, and in such detail as to be practically useful. With this book in his hand, no Presbyterian minister, ruling elder, or deacon, need be at a loss for any thing, as a matter of principle or order, which his official station calls him to know or to do, in relation to the eldership, or deaconship (we dislike the word *diaconate*) of our church.

After all,—sorry we are to say it—there are too many who will think and say, that this *small* and *cheap* book, is too *large* and too *dear*. The wretched parsimony which prevails in our country, in regard to every thing in the shape of a book, is hardly credible to those who have not had a taste of authorship; and the popular indisposition to read any thing—novels excepted—of greater length than a tract or a newspaper, is not less to be deplored. But we must take things as we find them; and therefore we respectfully suggest to the author of this essay, the propriety of publishing the last seven chapters of his work by themselves. These chapters are entirely practical; and taken separately, we should hope, that at least every elder and deacon of our church would have *reading patience* enough to go through them. They would amount to but little more than a third part of the present volume; and hence, too, the price of the extract would be so small, that any one who had a disposition to read on the subject, would be likely to give it. It is not without sensible reluctance that we throw out this suggestion; for we repeat, it is our wish that this whole book, without any mutilation, could find its way into every Presbyterian family of the United States. But as we know this is hopeless, and as it is peculiarly important that the practical part should be widely diffused, we venture to recommend the measure we have mentioned—hoping that there will always be found a considerable number, both clergy and laity, who will prefer to take the work without any diminution. We shall only add, that we think the minute of the last General Assembly, relative to the organization of new churches, might advantageously be appended to the reduced manual which we have recommended, if professor Miller should think proper to form one.

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## LUTHER'S COMMENTARY ON THE EPISTLE TO THE GALATIANS.

(*Concluded from p.* 258.)

In commenting on the 17th verse of the fifth chapter of this epistle—"For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot

do the things that ye would"—Luther admirably shows his acquaintance with the conflicts of the spiritual life; and that the genuine evangelical doctrines, so far from leading to licentiousness, do powerfully promote the sanctification of the believer. We can quote but a part of what he says on this remarkable text.—

"The faithful therefore receive great consolation by this doctrine of Paul, in that they know themselves to have part of the flesh, and part of the Spirit, but yet so notwithstanding that the Spirit ruleth, and the flesh is subdued and kept under awe, that righteousness reigneth, and sin serveth. He that knoweth not this doctrine, and thinketh that the faithful ought to be without all fault, and yet seeth the contrary in himself, must needs at length be swallowed up by the spirit of heaviness, and fall into desperation. But whoso knoweth this doctrine well and useth it rightly, to him the things that are evil, turn unto good; Rom. viii. 28. For when the flesh provoketh him to sin, by occasion thereof he is stirred up and enforced to seek forgiveness of sins by Christ, and to embrace the righteousness of faith, which else he would not so greatly esteem, nor seek for the same with so great desire. Therefore it profiteth us very much to feel sometimes the wickedness of our nature and corruption of our flesh, that yet by this means we may be waked and stirred up to faith, and to call upon Christ. And by this occasion a Christian becometh a mighty workman and a wonderful creator, who of heaviness can make joy, of terror comfort, of sin righteousness, and of death life, when he by this means repressing and bridling the flesh, maketh it subject to the Spirit.

"Wherefore let not them who feel the lust of the flesh, despair of their salvation. Let them feel it with all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they do not overthrow them. Let sin assault them, so that they do not accomplish it. Yea, the more godly a man is, the more doth he feel that battle. And hereof come those lamentable complaints of the faithful in the Psalms and in the whole Scripture. Of this battle the hermits, the monks, and the schoolmen, and all that seek righteousness and salvation by works, know nothing at all.

"But here may some men say; that it is a dangerous matter to teach that a man is not condemned, if by and by he overcome not the motions and passions of the flesh he feeleth. For when this doctrine is taught among the common people, it maketh them careless, negligent and slothful. This is it which I said a little before, that if we touch faith, then carnal men neglect and reject works; if works be required, then is faith and conscience lost. Here no man can be compelled, neither can there be any certain rule prescribed. But let every man diligently try himself to what passion of the flesh he is most subject, and when he findeth that, let him not be careless, nor flatter himself; but let him watch and wrestle in Spirit against it, that if he cannot altogether bridle it, yet, at least he do not fulfil the lust thereof.

"This battle of the flesh against the Spirit, all the children of God have had and felt: and the self-same do we also feel and prove. He that searcheth his own conscience, if he be not an hypocrite, shall well perceive that to be true in himself which Paul here saith, that the flesh lusteth against the Spirit. All the faithful therefore do feel and confess that their flesh resisteth the Spirit, and that these two are so contrary the one to the other in themselves, that do what they can, they are not able to perform that which they would do. Therefore the flesh hindereth us that we cannot keep the commandments of God, that we cannot love our neighbours as ourselves, much less can we love God with all our heart: therefore it is impossible for us to become righteous by the works of the law. Indeed there is a good-will in us, and so must there be (for it is the Spirit itself which resisteth the flesh) which would gladly do good, fulfil the law, love God and his neighbour, and such like, but the flesh obeyeth not this good-will, but resisteth it; and yet God imputeth not unto us this sin; for he is merciful to those that believe, for Christ's sake.

"But it followeth not therefore that thou shouldst make a light matter of sin, because God doth not impute it. True it is that he doth not impute it: but to whom, and for what cause? To such as repent and lay hold by faith upon Christ the mercy-seat, for whose sake, as all their sins are forgiven them; even so the remnants of sin which are in them, are not imputed unto them. They make not their sin less than it is, but amplify it and set it out as it is indeed; for they know that it cannot be put away by satisfaction, works or righteousness, but only by the death of Christ. And yet, notwithstanding the greatness and enormity of their sin doth not cause them to despair, but they assure themselves, that

the same shall not be imputed unto them, or laid to their charge.

"This I say, lest any man should think that after faith is received, there is little account to be made of sin. Sin is truly sin, whether a man commit it before he hath received the knowledge of Christ, or after. And God always hateth sin; yea, all sin is damnable as touching the fact itself. But in that it is not damnable to him that believeth, it cometh of Christ, who by his death hath taken away sin. But to him that believeth not in Christ, not only all his sins are damnable, but even his good works also are sin, according to that saying; *Whatsoever is not of faith is sin;* Rom. xiv. 23. Therefore the error of the schoolmen is most pernicious, who distinguish sins according to the fact, and not according to the person. He that believeth hath as great sin as the unbeliever. But to him that believeth, it is forgiven and not imputed; to the unbeliever it is not pardoned, but imputed. To the believer it is venial; to the unbeliever it is mortal and damnable: not for any difference of sins, or because the sin of the believer is less, and the sin of the unbeliever is greater; but for the difference of the persons. For the faithful assureth himself by faith that his sin is forgiven him, forasmuch as Christ hath given himself for it. Therefore although he have sin in him, and daily sinneth, yet he continueth godly; but contrariwise, the unbeliever continueth wicked. And this is the true wisdom and consolation of the godly, that although they have and commit sins, yet, they know that for Christ's sake they are not imputed unto them.

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"Hereby we may see who are the very saints indeed. They are not stocks and stones (as the monks and schoolmen dream) so that they are never moved with any thing, never feel any lusts or desires of the flesh; but as Paul saith, their flesh lusteth against the Spirit, and therefore they have sin, and both can and do sin. And the thirty-second Psalm witnesseth, that the faithful do confess their unrighteousness, and pray that the wickedness of their sin may be forgiven, where he saith, ver. 5—*I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin:* ver. 6—*Therefore shall every one that is godly, pray unto thee, &c.* Moreover, the whole church, which indeed is holy, prayeth that her sins may be forgiven her, and it believeth the forgiveness of sins. And in Psalm cxliii. 2—David prayeth; *O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified.* And in Psal. cxxx. 3, 4—*If thou, Lord, shouldst mark iniquity; O Lord, who shall stand? But there is forgiveness with thee, &c.* Thus do the chiefest saints and children of God speak and pray; as David, Paul, &c. All the faithful therefore do speak and pray the same thing, and with the same spirit. The popish sophisters read not the Scriptures, or if they read them, they have a veil before their eyes; and therefore as they cannot judge rightly of any thing, so can they not judge rightly either of sin, or of holiness."

Throughout the whole of this commentary, Luther pays a particular attention to the case of those who are awakened to a sense of their sinfulness, and their danger of falling under the wrath of God. He recollected the deep anguish of his spirit when such was his own situation; and to this he often refers, and tells in what manner he received deliverance from his fearful apprehensions, obtained peace of conscience, and an assured hope of acceptance with God—Our space does not permit us to quote the passages in which he speaks on this topick. But all his consolation resulted, as he affirms, from clear views of the Lord Jesus Christ, as having substituted himself in the place of sinners, obeyed perfectly the law of God, and suffered all its penalty in their behalf, and from his being enabled to appropriate by faith the finished righteousness of the Redeemer to himself, so as to stand invested with it in the view and estimation of God. This was the experience of Luther, and this the method in which he directs awakened anxious sinners, and fearful trembling believers, to seek that "peace of God which passeth all understanding."

We have heard much of late, and we have greatly rejoiced to hear, of revivals of religion in every part of our land, and of numerous converts as the fruits of these revivals. In what manner these converts were directed by their spiritual guides to seek reconciliation with God, is unknown to us. One thing we think we know, and that is, that unless their exer-

cises have been *in substance* the same as those of Luther, they have been sadly and dangerously defective. Far be it from us to pronounce upon any of them; but from some things we have seen and heard, we have greatly feared that there have been instances—we hope they have not been numerous—in which awakened sinners have heard but little of the righteousness of Christ, as the only ground of their justification with God and adoption into his family. For ourselves, we must explicitly avow, that we can never be satisfied with any supposed conversions, in which the subjects of them have had no distinct and heart-approving, and heart-attracting views of the unspeakable excellence and glory of Christ, in all his offices; of his exact and wonderful suitableness to the case of a lost and perishing sinner, sweetly and powerfully drawing the soul to rest unreservedly on him, in the exercise of an humble faith, and to make him its all in all; and sometimes to rejoice in him with a joy that is exceeding great and full of glory—a joy springing up in the soul, from a transporting view of the attributes of God, all meeting and blending, and shining, in the wonderful device of saving sinners through the finished work of the Lord Jesus Christ, who of God is made unto the redeemed sinner, "wisdom, and righteousness, and sanctification, and redemption." Such views and exercises as these, often perhaps stammered out in broken expressions, (and the more satisfactory on that very account) by an unlearned, and as yet but imperfectly taught and experienced disciple—are, antecedently to a life of holy obedience, the best evidence of a sound conversion, of a work of regenerating grace. We do not believe that such views and exercises as we have here briefly and imperfectly indicated, are ever really known by an unregenerate sinner; and something of them are, we think, always known, under the light of the gospel, by those who have "passed from death unto life." We confess that we always like to hear a great deal of Christ, in the exercises of young converts; and that we have recently not heard as much as we could wish, of bright visions by faith of his transcendent beauty and loveliness, and of the glory of God displayed in the plan of redemption by him—in the accounts that have been given in detail, of the views and feelings of those who have obtained a hope of their good estate. We have spoken of the experience of Luther, but we would regard it but little, if it were not also the experience of the apostle Paul, on whose writings he was commenting. Open the epistles of Paul, and you shall find that he is so full of his love to Christ, so full of meditations on his righteousness and all sufficiency, and of his being the all of hope and salvation to himself, and to those to whom he addresses his inimitable letters, that he cannot get along for many sentences together, without introducing these delightful themes. He seems as if he loved even to dwell on the sound of that blessed name, which was to him "as ointment poured forth." How often do we find the words "our Lord Jesus Christ," in some of his epistles, repeated over and over again, in the compass of a few verses? and what a contrast does this form to many modern sermons? O that the writer, and all his brethren in the ministry of reconciliation, and all to whom they give spiritual counsel, may be able to say with blessed Paul—"What things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord—and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith—For God who

commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

## Literary and Philosophical Intelligence, etc.

A thermometer in good preservation was lately exhibited at the French Institute, which, it is affirmed, was the celebrated instrument of Galileo. It is stated to have been secreted from the Inquisition.

"The distance to which icebergs float from the polar regions on the opposite sides of the Line, is very different. Their extreme limit in the northern hemisphere appears to be the Azores; north latitude 42 deg. But in the other hemisphere they have been seen, within the last two years, off the cape of Good Hope, between latitude 36 deg. and 39 deg. One of these was two miles in circumference, and 150 feet high. Others rose from 250 to 300 feet above the level of the sea: and for every solid foot seen above, there must be at least eight feet below water.—*Lyell's Geology.*

"Severity of climate is not always dependent on latitude. In the island of Georgia, which is in the 53d deg. south latitude, or the same parallel as the central counties of England, the perpetual snow descends to the level of the ocean. When we consider this fact, and then recollect that the highest mountains in Scotland do not attain the limit of perpetual snow on this side of the equator, we learn that latitude is only one of many powerful causes which determine the climate of particular regions of the globe. The number and dimensions of icebergs in Baffin's Bay is prodigious. Captain Ross saw several of them together aground in water 1500 feet deep! Many of them are driven down into Hudson's Bay, and, accumulating there, diffuse excessive cold over the neighbouring continent; so that Captain Franklin reports, that at the mouth of Hayes river, which lies in the same latitude as the north of Prussia, or the south of Scotland, ice is found every where in digging wells at the depth of four feet.—*Ibid.*

"Bones of the mammoth have been recently found at North Cliff, in the county of York, in a lacustrine formation, in which all the land and fresh-water shells have been identified with species now existing in that country. Bones of the bison, an animal now inhabiting a cold or temperate climate, have also been found in the same place. That these quadrupeds, and the indigenous species of testacea associated with them, were all contemporary inhabitants of Yorkshire (a fact of the greatest importance in geology), has been established by unequivocal proofs by the Rev. W. V. Vernon, who caused a pit to be sunk to the depth of more than 200 feet, through undisturbed strata, in which the remains of the mammoth were found imbedded, together with the shells, in a deposit which had evidently resulted from tranquil waters. These facts, as Mr. Vernon observes, indicate that there has been little alteration in the temperature of these latitudes since the mammoth lived there."—*Ibid.*

Mr. Lyell, in his Geology, mentions a remarkable discovery lately made on Etna, of a large mass of ice, preserved for many years, perhaps for centuries, from melting, by a current of red-hot lava having flowed over it. The extraordinary heat of 1828, having caused the supplies of ice preserved for the use of Catania, Sicily, and Malta, to fail, considerable distress was felt for the want of a commodity regarded in these countries as one of the necessaries of life. The magistrates of Catania applied to Signor Gemmellaro, in the hope that his local knowledge of Etna might enable him to point out some crevice or natural grotto where drift snow was still preserved. Nor were they disappointed; for he had long suspected that a small mass of perennial ice at the foot of the highest cone was part of a larger and continuous glacier covered by a lava-current. Having procured a body of workmen, he quarried into this ice, and proved the super-position of the lava for several hundred yards, so as completely to satisfy himself that nothing but the subsequent flowing of the lava over the ice could account for the position of the glacier. Mr. Lyell, who visited the spot, supposes that, at the commencement of the eruption, a deep mass of drift snow had been covered by volcanic sand showered down upon it before the descent of the lava. A dense stratum of this fine dust mixed with scoriæ is an excellent non-conductor of heat, and might, he thinks, have preserved the snow from complete fusion when the burning flood poured over it. The shepherds in the higher regions of Etna are accustomed to keep an annual store of snow, by simply strewing over it a layer of volcanick sand a few inches thick, which effectually prevents the sun from penetrating. When

lava had once consolidated over a glacier at the height of 10,000 feet above the level of the sea, the ice might endure as long as the snows of Mont Blanc, unless melted by volcanic heat from below.

It has been estimated that seven hundred thousand children are born in the United States every year; and that the amount of deaths of persons of all ages is only half that number. The reader may hence infer the importance and the difficulty of keeping up religious institutions to the wants of a population thus rapidly increasing. If for instance, the number of ministers and places of worship were at this moment quite sufficient, there would require an addition of several hundreds every year, to keep pace with the exigency.—*Christ. Obs.*

*English Language.*—Some years ago a gentleman, after carefully examining the folio edition of Johnson's Dictionary, formed the following table of English words derived from other languages:—

| | |
|---|---|
| Latin | 6732 |
| French | 4812 |
| Saxon | 1665 |
| Greek | 1148 |
| Dutch | 691 |
| Italian | 211 |
| German | 106 |
| Welsh | 95 |
| Danish | 75 |
| Spanish | 56 |
| Icelandic | 50 |
| Swedish | 34 |
| Gothic | 31 |
| Hebrew | 16 |
| Teutonic | 15 |
| Arabic | 13 |
| Irish | 6 |
| Runic | 4 |
| Flemish | 4 |
| Erse | 4 |
| Syriac | 3 |
| Scottish | 3 |
| Irish and Erse | 2 |
| Turkish | 2 |
| Irish and Scottish | 1 |
| Portuguese | 1 |
| Persian | 1 |
| Frisi | 1 |
| Persic | 1 |
| Uncertain | 1 |
| Total, | 15,784 |

*The Bow of William Tell.*—Among other places pointed out to strangers as worthy of notice at Zurich, I visited the arsenal, where one may receive a lesson of humility, in attempting to wield the swords and to carry the armour, borne by the warriors of other days. I, of course handled the bow, said to be the bow of William Tell—and the identical arrow that pierced the apple is also shown. I cannot conceive of what materials the sinews of that distinguished patriot were made, for the degenerate men of our time are obliged to use a machine with the power of a lever, to draw the cord even half way to the point at which the arrow is discharged. There is a vast collection of ancient armour preserved, and modern equipments for more than all the able-bodied men in the canton.—*Switzerland, France, and the Pyrenees; by Derwent Conway.*

Mr. S. B. Heisse, of Columbia, Pennsylvania, who has had much experience in the management of bees, informs us that a swarm of young bees made, from the 6th of June to the 13th, a period of seven days, 14lbs. of honey. This was ascertained by weighing the hive. We doubt whether this instance of the industry of the bee is equalled on record.—*Spy.*

*Advance of the West.*—It is stated that wheat which twelve years ago was worth 31 cents a bushel, on the borders of Lake Erie, now fetches 75 cents; and the value of many other products, and of the land, have increased proportionably. These effects are attributed entirely to the New York and Welland canals.

*New Invented Tooth Drawer.*—A new instrument, for extracting teeth, has been invented by a Surgeon Dentist in New York. It is so constructed as to elevate the tooth perpendicularly from the socket, without making use of the contiguous teeth for that purpose, by which there is hazard of injuring them, and without pressure on the gums, by which pain is occasioned.

CHARLESTON, (S. C.) June 10.

*Great Influx of the Tide.*—The tide in our harbour arose, yesterday afternoon, to a height without parallel in the remembrance of our citizens, except when accompanied by a storm. The water, in some places, was at least a foot above the wharves—injuring the cotton piled upon them for shipment, and penetrating, we understand, to the cellars, where a considerable quantity of salt suffered deliquation, before it could be removed. This unwonted influx of the tide was unaccompanied by any of those outbreakings of nature, which might reasonably account for it. The weather was warm—the atmosphere dense and cloudy, and the wind moderately fresh.

# Religious Intelligence.

## BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will probably have learned from the weekly religious periodicals, that a most unhappy and even disgraceful controversy, took place at the last annual meeting of the British and Foreign Bible Society. It was occasioned by propositions brought forward to alter the original Constitution of the Society, in two important points—so as to require that the meetings of the society should be opened with prayer, and that a test should be imposed on every member—going to exclude from membership all who deny the proper Deity of our Lord Jesus Christ. The zeal and good intentions of those who brought forward these propositions we are not disposed to question; but the expediency of the measures proposed we cannot admit. We sincerely rejoice that in the Philadelphia Bible Society, not only the annual meetings of the Society, but every meeting of the Directors, is opened with prayer; and that to this there has never been, so far as we know, any objection. But in England, and in several parts of our own country, serious objections do exist to such a procedure; and we are of the opinion that where this is the case, it is better not to attempt *social prayer*, (leaving it to each individual to look up for the divine blessing in the silence of his own mind) than to promote discord and division, by calling on an individual of a particular sect to be the mouth of all, in preferring their supplications to the Most High. As to excluding Arians and Socinians from the Bible Society, we think nothing can be more preposterous—For ourselves, we wish that not only they, but avowed Deists, would contribute to the diffusion of the Scriptures; and we think there are some who would have no objection to do it, from a conviction that the reading of the Bible generally, is useful to society. Let all who choose help to circulate the Bible. It may lead them to peruse it, and the Spirit that indited it may seal its sacred truths on their consciences, correct their errors, and save their souls.

The following paper was drawn up with a view to prevent the reproachful controversy to which we have referred above; and it is greatly to be regretted that it had not the desired effect, although it probably had its influence in preventing a change of the constitution. Believing that its perusal will gratify our readers, we insert it entire—It breathes an excellent spirit, and is probably the production of the President, Lord Teignmouth.

"The following address was prepared at a meeting held by the president, with some of the vice-presidents, at his lordship's house; and was afterwards submitted to the members of the elected committee, together with the treasurer and secretaries, whom his lordship had invited to attend him at his residence in Portman square, for that purpose, on Thursday, March 24, 1831: when, after mature consideration, it was finally agreed upon, and copies transmitted to the vice-presidents, the treasurer, and the members of the elected committee, for signature.

*To the Members of the British and Foreign Bible Society.*

We, the undersigned, the president, vice-presidents, treasurer, members of the elected committee, and secretaries of the British and Foreign Bible Society, think it right, *individually*, to express our sentiments upon two important subjects, which, we are aware, have of late excited much public attention, and occasioned anxiety to many of the subscribers.

We have considered the proposition for introducing a law, that the meetings of the society and its committees should be opened with prayer. It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions in one im-

portant object, for the furtherance of which they may co-operate without any compromise of their respective principles. No arrangement has yet been suggested, on the subject of the introduction of prayer into the meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of our members; and we cannot venture to recommend the adoption of a measure which might force any friends of the society to the alternative of either retiring from it, or of appearing to sacrifice that consistency on which peace of mind and usefulness so materially depend. We are likewise persuaded that the tone which has pervaded its reports, and the sentiments which have animated its proceedings, must make it manifest that the society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to his blessing. This, we conceive, is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular.

In the opinion we have given on this subject, we desire to be understood as not expressing any unkind judgment upon the practice where it exists in auxiliary societies.

We have also considered the no less important question of adopting measures which would operate to the exclusion of any particular class of persons, on account of their religious opinions, by the introduction of a test on the admission of members; and we believe that the sound principles of Christian faith, as well as Christian charity, are more likely to be promoted by an adherence to our present constitution than by any change which would occasion a breach in the society.

On these grounds we object to the alteration of the fundamental principle of the society, which admits of the co-operation of all persons willing to assist in the circulation of the Holy Scriptures; and we entreat those among our friends who are inclined to view these subjects in a different light, to weigh against their private sentiments or feelings the danger of dividing, if not dissolving, a society, which, as at present constituted and as hitherto conducted, has been honoured with such evident testimonies of the blessing of Almighty God upon its object and its proceedings.

In conclusion, we would express an anxious desire that the Divine influence may guide the proceedings of the parent institution, and of all its auxiliaries, branches, and associations; and that the respective committees and officers may continually prove, by their piety, wisdom, and zeal, that they possess the qualifications requisite for the due discharge of their important duties.

*President.*—Teignmouth.

*Vice-Presidents.*—C. Winton, H. Lichfield and Coventry, J. B. Chester, Bedford, Spencer, Romney, Exmouth, Calthorpe, Gambier, Bexley, C. J. Shore, Thomas Dyke Ackland, William Wilberforce, Thomas Babington.

*Treasurer.*—John Thornton.

*Members of the Elected Committee.*—Richard Barrett, John Blackett, jun., Joseph Reyner Brooksbank, Jesse Curling, Roger Dawson, Henry Dobbs, Thomas Farmer, Josiah Foster, Michael Gibbs, William Harding, Lancelot Haslope, P. J. Heisch, Thomas Horsfield, Samuel Houston, Zachary Macaulay, Samuel Mills, John Pfeiler, John Poynder, R. Richardson, Nathaniel Robarts, Josiah Roberts, John Rogers, Robert Saunders, G. G. Schneider, John Siffken, George Stacey, Thomas Stokes, E. N. Thornton, Henry Tritton, Joseph Trueman, Percival White, Joseph Wilson.

*Secretaries.*—Andrew Brandram, Joseph Hughes."

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DIFFUSION OF THE SACRED SCRIPTURES.

*Extract of a Letter, dated 20th May, 1831, from a Member of the British and Foreign Bible Society, to his Correspondent in Philadelphia—Original.*

"We are cheered by the progress of scripture distribution—the past year 35,000 copies more than the preceding, and the increase of funds upwards of £10,000. Recent accounts from various quarters are also very gratifying. The Honourable John Shore, son of our revered President, has lately made a tour in Sweden and Norway, where the distribution is going on so rapidly, that it is probable every family in the former country that can read, will be soon supplied with the scriptures.

The Chinese scriptural school lessons have been printed by Dr. Morrison, and extensively circulated, where the whole volume could not find admission. The calls from France for enlarged supplies are constantly repeated, and new measures are adopting to answer them on a more extensive scale. The supply to the Prussian soldiery is further augmented, and the deficiency of the cost, we are informed, has been defrayed in the highest quarter. Mr. Peter Jones, a native Chippeway, has lately come over from Canada, to superintend the printing of the gospels which he has been instrumental in translating for that tribe; and further parts of the New Testament are now in hand. The Piedmontese Valleys, inhabited by the Vaudois, who have suffered so much for constancy to the truth, are now supplying

with copies of the New Testaments lately completed, and which are most gratefully received."

BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

A society whose designation is the foregoing, and composed of nobility and clergy of the established church, with some eminent dissenters, both clergy and laity, has, for some time past, been actively employed in endeavouring to counteract the influence of the Roman Catholicks in England, Scotland, and Ireland; and also to aid, as occasion offers, the propagation of the Protestant religion on the continent of Europe. As their statements may be considered as more impartial than those made by private individuals, we take from their "QUARTERLY EXTRACTS," attached to the Christian Observer for March last, the summary account of the result of their operations for the last year—made at the beginning of the present year.

"It is impossible to commence the labours of a New Year without some of those feelings which are ever connected with the retrospect of the past, and the anticipation of the future. In matters of a mere temporal nature a constant reference is made to both at this period; how much more should we expect it in regard to those things that give to time all its value, and to eternity all its blessedness! In these feelings, therefore, the members of the Reformation Society may fully participate. The history of the past year is fraught with circumstances to them peculiarly interesting. In the immediate scene of their labours, Romanism has made efforts almost without a parallel. In the strong tone of assumed authority, she has endeavoured to rivet her fetters with tenfold power on the consciences of her too submissive children; and in the modest garment of specious apology, she has endeavoured to hide all her deformities, and to present herself as an object of love and admiration. In both cases we lament to say she has had too much success. Her children for the most part have hugged their chains of spiritual bondage, and refused to listen to the sound of liberty in the blessed gospel. Her former adversaries have been deceived by her smooth speeches, and have sometimes even drunk of the cup of her intoxication. God however has not left himself without witnesses. Some of his servants have been wholly occupied in exhibiting the deformity of this system by bringing it under the light and radiance of the lamp of truth; whilst others in their different stations have come to the 'help of the Lord against the mighty.' Controversial meetings have been frequently held, in which the ministers of God have wielded the sword of the Spirit against the Man of sin, who in his tottering feebleness has even leaned on the ungodly arm of infidelity. Strange amalgamation! the infallible church borrowing her weapons from those who deny the Lord that bought them, and propping up her cause by those who deify fallible reason. Yet have they taken counsel together in vain. God has blessed his own word to the souls of many; He has dashed the cup of poison from the lips of those who were just about to drink it; He has delivered others from the yoke of bondage, and caused others who have had the light to rejoice before God with exceeding joy. Our readers will find that the ministers of the established church have awakened from their slumbers on this subject, and now begin to lift up their voices and spare not; and ere another year closes, we trust that this godly protest will ring with might and power through the length and breadth of our land. This is not mere supposition; we know that at this very time ministers are consulting together how they shall best attack the strong holds of error: may God bless their efforts, and teach many to join this faithful band. On the continent also, the fields are white and ready for harvest. We deprecate every thing like political views, in our plans and proceedings; but who cannot see the mighty hand of God in his chastisement of papal countries? Who that loves Christ does not rejoice at the blow that the church of Rome has received in France? and when the barriers to the tide of truth have been removed, who would not wish to see the stream of mercy flow upon those shores which otherwise must be deluged with the floods of infidelity? The Committee have made the most anxious inquiries, and they do trust that some door will soon be opened in that country for the utterance of truth in condemning the inventions of men; and that ere long the torch of spiritual Protestantism will blaze as a beacon, and burn as the lamp, to the conviction and comfort of many deluded souls in that devoted land."

SOUTH AFRICA.

We have read many affecting missionary narratives, but we never

read one with deeper interest, or more lively pleasure, than the following. It seems to us that he who can read it, and not become a warm friend to missionary enterprises, if he is not one already, must not only be destitute of a Christian spirit, but of all regard to the happiness of his fellow men. It is the speech of a Missionary, at a missionary meeting, held in December, 1830, at the Cape of Good Hope. It was first published at Cape Town, in "The South African Commercial Advertiser" of 15th December, 1830. We take it from the Missionary Chronicle of the London Missionary Society, for May last.

"The Rev. Mr. MOFFAT, of Lattakoo, in moving one of the resolutions of the evening, took occasion to apologize for the imperfect manner in which he should feel himself compelled to address the assembly, although an Englishman, and fourteen years a missionary; but, for the last seven years, the chief application and bent of his mind had been the acquirement of barbarous languages; and, for the last three years, he had preached exclusively in the Bechuana dialect.

The report which had been read should call forth the liveliest gratitude from every bosom. It exhibited at one view what the missionaries were doing; and showed that, notwithstanding all the obstacles which had been and still were in the way, man was raised in the scale of being, and souls were rescued from ignorance and superstition.

It had frequently been said, by persons unfriendly to the great cause of missionary exertion, that psalm-singing was all that they taught the people; but he could appeal to the effects of their humble endeavours to convince the prejudiced that missionaries did more than sing psalms, for, in many instances, their exertions had the effect of turning almost devils into men.

"I speak from experience," continued Mr. M., "I appeal to the mission in which I am employed, and to the various stations which I have visited. I appeal to Lattakoo, where there is a church gathered from barbarians, who, a few years ago, were in an awful state of moral degradation, and on a level with the beasts that perish! I appeal to a well-filled chapel, marked with a decorum which would do honour to a British congregation. I appeal to the change which has been effected in the persons and habits of those residing on our station.

"It must be recollected that the Bechuanas are altogether ignorant of a future state. They have no idea of any existence beyond the present. They suppose that all the pleasures, enjoyments and honours, of this world terminate in annihilation. When the spirit leaves the body they suppose that it has ceased to exist; and, if a plebeian's, the body is dragged away, and left a prey to beasts; and, if that of one more honourable, the body is committed to the grave, with many unmeaning ceremonies, while the females chaunt a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

"The consequence of such deplorable ignorance is that they participate in every species of sin, and think as little of plunging their spear into their neighbour's bosom, as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favourable opinion of their humanity, their fidelity and good sense: but far different will be the judgment of those who have half the acquaintance with the native tribes which the missionaries possess. There you will see men tyrannising over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins without compunction allow one to be strangled by the hands of her attendant, when it has but just entered the world. If there be one of each sex, the female is the victim: if both of one sex, the weaker is cut off. Their minds are debased—they are earthly, sensual, and devilish. There might be seen a nation looking to a man called a 'rain-maker,' to open the windows of heaven, and cause it to rain upon the earth; and while such deceivers maintained their influence over the people, the missionaries were made the butts of their indignation, and were treated as the supposed cause of every evil which befel them.

"In endeavouring to convey a knowledge of true religion to the natives, we taught them that they were men, fallen and sinful men, and we exhibited to them the character of that God against whom they had sinned. We disclosed to them the doctrines of the eternal state. They were startled as if they had seen the Judge descend, the graves open, the dead arise, and the adjudication of the awful day. We unfolded to them the meaning of the gospel. In fulfilling the ministry committed to us, our faith was tried; and often have we hung our harps on the willows, and mourned over the condition of thousands who were saying to us, 'Away, away,' and threatening to drive us back

with the spear and with fire. One wave of affliction followed another; one cloud darker than another hung over our prospects, while we were exposed to the mockery and rage of a lawless and independent people. Full oft have my worthy brother functionaries and myself prayed together for faith to maintain our posts, even though we appeared to labour in vain and spend our strength for nought. We felt determined never to leave our posts, even though our external resources should fail. In the mean time the language was acquired; portions of scripture translated; catechisms and hymns composed; and while our eyes were weary of looking upwards—while we were even yet praying—the blessing descended; it ran from house to house, from heart to heart, and, in a short time, the whole station seemed to be filled with prayer and praises.

"That season was one I cannot easily forget. It was indeed a time of refreshing from the presence of the Lord. Many received the truth, and a church was formed. The natives have acquired a taste for reading and writing, and are taught in their own language. We trust we have also taught them to hold converse with heaven, and to meet the king of terrors with unshaken faith.

"I wish I could take the mission and place it before you. You would see what would do your souls good, and arouse you to increased exertions in the cause of missions. How great the change! The untutored savage, instead of entering the church with a wild stare, now decently enters the courts of Jehovah, and listens with attention to the gospel of peace. How great the change in those that believe! I have seen the contrast in deathbed scenes. I have attended the couch of some of the more respectable and informed of the natives; but ah! how gloomy, and how distracting! The untaught Bechuana, on the article of death, maintains profound silence. The subject of death is revolting to him, and, if he happen for a moment to look to the gloomy prospect, his thoughts start back with horror. Far otherwise in the experience of those who have tasted of the powers of the world to come. I have recently seen the same people on the brink of the grave, rejoicing in hope of the glory of God, telling their weeping relations that they die not as the brutes, but die to live for ever.

"They have been taught industrious habits, and to appreciate and be grateful for the boon which has been handed to them by British Christians. A temporary place of worship has been built free of expense to the Society, but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little which they possess. A water-course, extending for miles in length, six feet wide, and from two to ten feet deep, has been dug, and is kept in order by a public subscription made on the station. The station is increasing in size. Its capabilities are great; its prospects are encouraging. The natives have now acquired an unbounded confidence in us—indeed, they would trust their property and their lives in our hands. Wherever we travel we are viewed as friends, and even our names are sometimes used by the travellers into the interior, to insure safety.

"Our station is very frequently visited by parties of natives from the interior, and what they see and the treatment they experience, inspire their confidence in us, and are preparing the way for the advances of the heralds of the cross. They now begin to appreciate our labours, and would deprecate our leaving their territories. We maintained our post when the natives themselves were driven from their homes by hostile bands, and when we ourselves were surrounded by war, bloodshed, and rapine. From this circumstance they consider us even the lawful owners of the country.

"We have an extensive field of missionary labour. We have hundreds on the mission premises and thousands in the neighbourhood. It must be recollected that the Bechuanas congregate in towns which contain from one hundred to twelve thousand. They call for your sympathy, your assistance, and your prayers. I am persuaded that you have been gratified to hear that considerable portions of the Scriptures have been translated into their language, and are ready for the press.

"By the favour of the Colonial government we have been permitted to print at the government press the Gospel by Luke, which is nearly completed. We are taking a printing press with us,* and trust soon to put most of the scriptures into the hands of the natives, among whom there is an increasing desire for knowledge. They are anxious for books. A pastoral people particularly need books: They come from a great distance to hear the gospel. Some time before leaving Lattakoo, I was in the habit every sabbath morning of leaving the station at daylight, on horseback, and visiting two and sometimes three villages at eight miles distance. On these visits I have continually met parties—occasionally a mother, her children, and servants, even before sunrise—coming to enjoy the sabbath services on the station.

"The Bechuana language is extensively spoken. It is not confined to one tribe, or to twenty tribes. I have met with many persons from many different tribes living at a remote distance, and conversed

* From Cape Town to Lattakoo.

with them in the Bechuana language. I have seen individuals from within the tropics, and found no difficulty in holding converse with them in the Bechuana language; and I have good authority for believing that the Damaras on the western coast, the Mosambiques, the inhabitants of Delogoa Bay and of central Africa, speak different dialects only of the same language.

"The effects of missionary labours are far more extensive than people are generally aware. To see the results we must look beyond the pursuits of a missionary station. We must look to distant tribes, and listen to their cry, 'come and help us!' The light is reflected from the mountains and plains of the interior. The Barolongs are soliciting missionaries. Sebeque (sometimes called Sebego,) my friend, the king of the Wanketsens, that populous and powerful nation, has repeatedly applied for missionaries. Nor is that the extent of missionary influence. A tribe, nearly four hundred miles to the east, heard of the Lattakoo mission, and, as if a star had been seen, the king of that nation sent two of his powerful men, with their attendants, to see what kind of beings we were. They came, saw our manners, regularly attended divine service, and experienced our kindness. A report having been circulated that some of the tribes, through which they had to pass on their return, intended to murder them, they earnestly solicited me to accompany them back to their own country.* I consented; and that journey was to me one of the most interesting I ever took. When I reached the Baharutse, Mokatla, the chief, joined me with a number of his men. We had no sooner entered the territories of Moselekatse than I was treated with the greatest kindness and respect. At every place where I slept I was presented with an ox for slaughter; and as I approached the residence of the king, I received numerous testimonies of the pleasure which he enjoyed in the prospect of seeing me. On the day of our arrival at the metropolis, we saddled our horses and preceded the waggons: we entered a large fold capable of holding 6,000 head of cattle. A semicircle of four hundred warriors, four men deep, stood in the centre, all silent. When we alighted from our horses, according to direction, about three hundred men, who were lying in ambush at the entrance, rushed in and joined the main body. Some war songs were sung, and after three shouts all paused; when Moselekatse came walking up to us, and shook hands with us in the most affectionate manner, welcomed us to his town and presented us with refreshments. During the time I stopped there, I had frequent opportunities of conversing with him, and experiencing the greatest kindness. He told me he was at a loss how to express the gratitude which he felt for the attentions I had shown his people who had visited our station. At one of these seasons he addressed me as follows:—'My friend, my heart loves you;—you, although a stranger, have loved me; you have fed me, shielded me from danger; you have carried me on your arms and blessed me.' I replied, or rather interrupted him, with saying that I was not sensible of having done him any service of the kind. He rejoined, pointing to the chief men whom he had sent to our station, 'These are principal men among my chiefs; therefore I sent them to you. There are my eyes, my ears, my mouth; and therefore what you did to them, you did it unto me.' Laying his hand on his breast, he added, with all the ardour of his soul, 'My heart to-day is whiter than milk'—(signifying great joy). He accompanied me a day's journey from his town, sent me away with blessings, and the last thing which he said was 'Visit me soon again, and bring missionaries; I wish to have things here as they are at the Lattakoo mission.'

"My friends, these facts call for our gratitude, and encourage us to hope that the time to favour Africa is come. It is impossible for me to describe what I felt when I met the French brethren, and Mr. and Mrs. Baillie, of our society, at Philippolis. I thanked God, and took courage; and let us hope that these are but pioneers of the legions which France and our friends in England, will yet send forth to join us in the glorious enterprise of making a conquest of the interior.

"Whether we look to the interior or to Cafferland, the prospect brightens and inspires our hopes. The boundaries of God's kingdom are daily extending, and Ethiopia is stretching out her hands unto God. In my late visit to Cafferland, I stood on an eminence and cast my eyes on the spot where Van der Kemp first pitched his tent. How changed the scene! Compared with that period the desert now rejoices. His faith descried at a distance what we now realize. At the grave of our missionary, Williams, I stood with indescribable emotions, and gazed with transport on the host of missionaries of different societies, who hastened into his labours, and who are extending their exertions over the hills and dales of Amakosa."

The resolutions passed were six in number. The following are the 2d and 5th:—

"2. That, notwithstanding the numerous efforts which have already been made

* A remarkable fact, that the name of missionaries not only protects the European traveller, but they are looked up to for protection by the natives themselves in passing from one nation to another.—*Editor of the Commercial Advertiser.*

on behalf of the evangelization of Africa by various societies, an immense field yet remains uncultivated, and therefore demands the most zealous and persevering exertions of the friends of the gospel; and that the important fact that *native tribes are themselves asking for missionaries*—'Ethiopia stretching out her hands unto God'—presents one of the most forcible appeals to Christian compassion contained in the records of church history."

"5. That among the means employed for the great objects already specified education must be allowed to claim a most important place. This meeting therefore hails with peculiar satisfaction the statements in the report now read respecting schools—infant, children's, and adult schools—early morning and evening schools—week-day and sunday-schools; and this meeting recommends the utmost efforts being made for their increase and encouragement."

N. B. Numerous letters have been received from missionaries, &c., the acknowledgment of which is unavoidably postponed.

*From the Missionary Herald for July.*

BOMBAY.

*Extracts from a Letter of Mr. Ramsey, on his way to Bombay, dated December 23, 1830.*

The arrival of Messrs. Hervey, Read, and Ramsey, at Calcutta, was mentioned at p. 196. Before their arrival, while detained in the Hoogley river, they repeatedly went on shore, and from what they observed while visiting the people, and seeing and conversing with them on board of the vessel, Mr. Ramsey makes the following

*Statement respecting their Condition and Opinions.*

After a confinement of 142 days on board the Corvo, I went ashore at Diamond Harbour with Capt. S. and Mr. Read. We walked in various directions for about two hours, and then returned to the vessel. You cannot imagine how grateful I felt, to think that God had preserved us amid the dangers of the deep, brought us safely thus far, and permitted me to put my foot on the shores of India. I endeavoured to lift my heart to God in prayer for my brethren and myself, and for these poor benighted heathen.

I was pleased with the appearance of the paddy fields, the cocoa-nut trees, the bananas, &c., and the large flocks of sheep and goats and herds of cattle; but as I felt more concern for the people, we directed our course towards their dwellings. On our way we were met by three females; but more of these again. When we arrived, we found their houses were made of mud, and covered with bamboo rods and leaves. We entered the houses and found them quite cool; they are from the ground to the eaves about seven feet, and from the floor to the top about twelve feet. We saw nothing to answer the purpose of chairs. Here and there a mat was spread upon the floor. Before the doors we saw rice spread on mats and drying in the sun; and near to it cow-dung spread to dry for fuel. The most of the men seemed to be busily employed in making a kind of net work, and paid very little attention to us, seeming to be absorbed in their own concerns. We were able through Captain S. to make various inquiries respecting things. After we were tired of looking at the men and their houses, we went into the house occupied by the females. Their rooms were adorned with the pictures of their temples and gods. Some of them I saw together with their *tom-toms*, or drums, which they use at their festivals and worship, similar to the toy-drum which may be had in the shops of our cities. Near the door was a hole dug in the earth, which serves for an oven. I saw only one pot, which was used for the purposes of cooking. In this they boil their rice and make their *gee*, an article which they use instead of butter. The females were clad in muslin from head to foot, having their hair plaited with a good deal of neatness. On their foreheads were the marks of the beast, the idols they worship. On their arms, wrists, and ancles, were silver rings and clasps, and on their feet were sandals. They appeared to be lost to every refined moral feeling. Oh when shall the daughters of India receive and love the truth of the gospel! If the daughters of Zion in America could but see what I have this day seen, they would pray more fervently for the salvation of those who sit in this benighted region.

In returning to the ship we passed a burying ground, where a number of the English lie buried; but had not time to turn aside to read the inscriptions on the tomb-stones. The natives brought us back in good season, and I felt much refreshed in consequence of my walk.

About six o'clock we cast anchor. And on the shore about a quarter of a mile from us, we saw the natives burning the body of a man. At a distance several persons stood with their backs towards the body, while five men were busily employed in burning it. The body being burnt, a part of the ashes was taken and thrown into the river, and the people then dispersed.

Half an hour afterwards we heard the sound of the tom-toms, and the noise of the people shouting aloud and singing. They were at their worship. Oh how my soul sickened at the noise. Are these, I asked, immortal beings? Yes, and they too have souls to be saved! But oh how

benighted they are. Lord, break the spell of superstition and sin speedily, and set these slaves of the adversary of God at liberty.

After tea I fell into conversation with a Hindoo Sicar, and talked with him for nearly an hour. As he could talk some English, we made out pretty well to understand each other. I began by asking him what that noise meant which I heard; upon which the following dialogue took place:—

"It is a Hindoo festival," said he. "The Hindoos pray to God now, then at eight o'clock again." How often do they have their festivals or meetings? "Every day." What day is your Sabbath? "Hindoos have no Sunday like English people. They pray every day." Why do not you go to them now? "I not know any body there. If I had friends, then I go." What do they do there? "Make a fire, catch hands, dance around, and sing." What then? "At eleven o'clock they go to bed." Do the women do so too? "No; no; no woman come there. They stay in the house." Have they gods with them there? "Yes." Do they pray to them? "Yes." What is the use of that? They cannot hear or see. "I know Hindoo religion foolish. I like English much." Can you read the English? "Not much." Did you ever read our Bible? "I read a little. Not much. We have a Bible too." Our Bible tells us that there is only one God—and he made all things. "Yes. My Bible say so too—one God bigger than all the others—great many gods. He made you white and me black. He give you your Bible, and me mine." What do you think of Jesus Christ? "I not much like him." Why? "My people all hate me, if I do." Do not you think the religion of the English people better than yours? "Yes, more good." Why then do you not turn from your idols, since you know it is foolish to worship them? "I know. Our Bible say all Hindoos will be Christians after a while." How long? "About forty years." In forty years? "Yes, in forty years all Hindoos be Christians." Why do you not turn now? "The full time not come yet." This answer filled me with wonder: I could not but lift my heart to God in prayer, and say, oh Lord hasten that blessed day. I continued, if a hundred Hindoos would become Christians and throw away their idols, would you do so too? He replied, "I turn if great many do." Then you know that you ought to worship our God? "Yes." Why do you not then? "My father hate me; I lose caste; my people not speak to me any more. I do not like that." Then you are more afraid to make your father angry, than you are to offend God. He smiled and said, "Yes." Have you a brother? "Yes." Do you love him? "Yes." If your brother should turn to be a Christian, would you love him then? "No. I hate him." Why hate him? "My father say so, and padre say so too." If your brother should come to your house, and be sick, and ask you to take him in, would you do it? "No." If he should ask you for a little rice, would you give him any? "I love my brother, but I not give him any thing." Would you let him lie at the door and die, and not give him any thing? "Yes; not touch him." What! let your brother die! "Yes." Oh how true it is that the heathen are without natural affection! I added, I would not do so, if you were my brother. "I know Christian not do so. Hindoo religion foolish, not good."

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*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of June last, viz.*

| | | | |
|---|---|---|---|
| Of Henry Chester, Esq., a Check on the Grafton Bank, N. H., on account of the Wheelock Estate, for the Contingent Fund, net sum received | | | $152 35 |
| Of Rev. Eli F. Cooley, collected by him for the New York and New Jersey Professorship, viz.—from Princeton | | $10 | |
| | Penington | 3 | |
| | Trenton, First Church | 5 | |
| | | | 18 00 |
| Of Roswell L. Colt, Esq., per Rev. Wm. Nevins, one year's interest on his Scholarship | | | 125 00 |
| Of Thomas H. Mills, Esq., on account of the Woodhull Scholarship | | | 75 00 |
| | Amount | | $370 35 |

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# View of Publick Affairs.

## EUROPE.

We have seen, at the time we write, no advices from Europe more recent than from Bristol (England) of the 31st of May, from London of the 30th, and from Paris of the

27th, of the same month. No very important new occurrence in Europe has come to our knowledge within the last month, unless an unauthenticated report should prove true, that a proposal has been made by the French ministry, and favoured by the Austrian court, for a general disarming; or, in other words, for a great reduction of the military establishments of the continental powers; and this to be accompanied by a mutual engagement among the great powers, that no one shall commence war, on any pretence, without the assent of the others. But it is well remarked by the editor of the London Globe, the paper from which this account is taken, that this proposal cannot be acceded to while Russia is carrying on a sanguinary war against the Poles, unless the great powers should agree to interfere and stop that war, and give the Poles their liberty, as a previous measure—Of this we fear there is little probability.

BRITAIN.—The result of king William's appeal to his people has been such as he expected. There remains no doubt that there will be a decided majority of the members returned for seats in the new House of Commons, in favour of reform. The London Courier gives a summary of the returns from the late elections, which does not appear to be controverted; and the statement is, that there will be 394 votes in favour of reform, and 255 against it—majority 139. The Courier classes amongst the anti-reformers, all whose votes are considered as in any degree doubtful, so that the majority will probably be greater than it is made in the estimate. From nine places in Scotland, returns had not been received; but from each of these places only one member could be returned, so that the estimated majority could not, in any event, be materially affected. Never in Britain certainly, has there been an election so ardently contested. In Ireland there has been blood shed, and at least one duel, or rather an attempt at a duel. Murders, riots and disturbances of every character, still continue in that unhappy country. The probable course of business in the new British parliament is thus given in a London paper:—"Parliament will certainly meet on the 14th of June, and business is expected to commence on the 21st. The first struggle between the parties will be the election of a Speaker. By many it is thought that Mr. Manners Sutton will be offered a peerage, with the usual pension, in order to induce him to resign the chair; but should he resist this offer, a most violent attempt will be made to displace him. The Reform Bill will certainly be proceeded upon instantly, and in all probability will be concluded in the House of Commons in the month of July. Parliament will then be kept in a state of short periodical adjournment for about two months; that is, from the month of August to the month of October, in order that the members may have some recess; and also that the previous steps in the House of Commons, made towards the accomplishment of the Bill, may not be lost. In October the Bill will be brought before the House of Lords, and perhaps will be finally carried in that house, and receive the Royal assent before the month of November. Parliament will then be prorogued until January, and after meeting at that time for the usual business, will continue to sit until the month of May, when a dissolution will take place, and the new elections be made according to the principles of the new Reform Bill." The king of England has conferred honourable distinctions on, we believe, six of his natural children, three sons and three daughters; and the honour of knighthood on Earl Grey. It does not grieve us that we have neither knights nor royal bastards in the United States. It appears that serious apprehensions are entertained in Britain, lest the cholera morbus should be introduced into the ports of the kingdom, in goods coming from Russia, Prussia, and the Hanseatic towns. An order of government has been issued, directing that certain articles of merchandise from those countries most likely to convey infection, shall be placed under quarantine. Ought not some measures relative to this matter be taken in the United States?

FRANCE.—About the middle of May, the king of France, on a Sunday, reviewed a hundred thousand national guards in the vicinity of Paris, and immediately afterward set out, accompanied by his family, on a tour through his kingdom. We have numerous accounts of the manifestation of the popular enthusiasm with which he was received, in the towns through which he was passing, at the date of the last accounts. He is manifestly doing all in his power to court popularity; yet we suspect it is on the wane —indeed we should not be surprised if he should lose it altogether. General La Fayette, it appears, has withdrawn from him and from his ministers, in disgust. The General thinks that the fundamental stipulations entered into when the king was first put into power, in July, 1830, have not been fulfilled, either by him or by the legislative Chambers. There is a strong party in France, probably a majority of the nation, who wish that the institutions and laws of the country should take a far more decided republican stamp than they have yet received—far more than the king and those in power appear willing that they should receive. Whether another revolution will not take place ere long, may be considered as doubtful. Those who were the principal active agents in effecting the last revolution, are certainly much dissatisfied. The Chamber of Deputies was dissolved on the 25th of May. The court party, and the party in opposition, were each putting forth all their influence and activity to secure such a majority as should assure them a decided ascendancy in the new Chamber. We think it not impro-

bable that the royal journey through the kingdom, at the present time, is intended to have an influence on the elections. It was said that Austria was giving the most friendly explanations to France; but at the same time strengthening every where her military posts in Italy, and more than threatening the independence of Piedmont. She was increasing her army, and making a new loan at Vienna. This does not accord with the rumour that the great powers were likely to reduce their military establishments.

In SPAIN, PORTUGAL, and ITALY, things remain much as they were when we gave our last details. In Spain, hanging and imprisonment are frequent. The French, in imitation of the English, are threatening the tyrant Don Miguel into a compliance with their demands of compensation for injustice done to their merchants, and humble concessions for indignity shown to their consul. In Italy, the Pope is using all his influence to keep down the spirit of revolution, and with the aid of Austria is, for the present, successful.

GREECE remains in a very distracted state, in consequence of dissatisfaction with their chief, Capo D'Istria, and the neglect of the powers who claim the prerogative to give them a sovereign, to appoint one, since the refusal of prince Leopold. Anarchy is threatened, and indeed, in some of the islands it already exists. Their strong attachment, moreover, to the superstitions of the Greek church, is likely to prevent the establishment of schools, and even to break up a number already established by the charity and exertions of English and American Christians. Habits of slavery and superstition are seldom laid aside by a generation that has grown up under their influence.

AUSTRIA and PRUSSIA appear to be watching with great solicitude the conflict of the Poles with the emperor of Russia. That their wishes are all in favour of Russia, there is no doubt. Yet they desire and aim, to preserve the appearance of strict neutrality. They are in fact, in great fear of a revolution among their own subjects. Austria refuses to permit the Polish general Dwernicki to return to Warsaw, and his troops are also treated as prisoners. The Poles remonstrate, and an interference by other powers is talked of; but we suspect that nothing will be done. The Poles must help themselves, and with the blessing of heaven, we hope they will be able to do it. When assistance is less needed than it is at present, it will probably be offered, or easily obtained. So it was in our revolutionary struggle, and so it always was in this selfish world.

RUSSIA and POLAND.—Nothing decisive had taken place up to the latter part of May, in the sanguinary conflict which has been maintained for months past, between the armies of these hostile powers, in the neighbourhood of Warsaw. A great and decisive battle was daily expected, at the date of the last accounts. It is stated that the numerical force of the Poles is equal, if not superior, to that of the Russians; and confident expectations are entertained of success to the Polish arms in the expected encounter. There have been many actions of outposts, detachments, and rear-guards, and the balance of success seems to have been in favour of the Poles. With a view to repair the disaster of Dwernicki, and to keep up the spirit of insurrection in what were formerly the southern, and south-eastern provinces of Poland, general Chrzanowski has marched into that region, cutting his way through the opposing corps of Russians. His success, although his army consisted of only 8000 men, is represented as great, and it appears that in Lithuania, Volhynia, and Samogitia, the spirit of revolt is general. In the first-mentioned province, there has been a rising of the inhabitants in mass, in favour of their Polish brethren. Their forces have been organized into regular armies, and have fought desperately against their Russian invaders. They have been in a degree scattered, but they are by no means subdued: and the measures which the Russians have taken to subdue them, by hanging and shooting them as rebels, and by abandoning their helpless women and families to the brutal licentiousness of the soldiery, has only inflamed them to madness. They are determined to conquer or die. The cholera is making havock among the Russian soldiery, and the Poles also suffer from this scourge, but in a less degree than their enemies. The issue of the bloody strife is yet dubious, but the ultimate success of the Poles seems to be more probable, we think, than at any former period.

BELGIUM and HOLLAND.—The five great powers, Britain, France, Austria, Prussia, and Russia, have delivered their ultimatum to the Belgic congress. The Belgians must not make war for the extension of their territory, and must content themselves with the limits prescribed by those powers, or be treated by them as enemies. Lord Ponsonby, the British ambassador at Brussels, is charged with seeing this ultimatum recognised and agreed to by the congress, or in the event of refusal, he is to leave the country. The Belgians are restive, and the country is in a state of great disorder, but they will probably not be so desperate as to set the great powers at defiance. Prince Leopold is, at present, most likely to have the next offer of the kingship of Belgium, which has for some time past been going a begging. The Hollanders appear to be

managing their affairs with wisdom and spirit. Their king and his eldest son are men of talents, and they appear to have the entire confidence of the nation.

Turkey.—The Sultan Mahmoud is greatly embarrassed by his rebellious Pachas. They threaten him on the East, and on the West. It is said indeed that he has settled his quarrel with the Pacha of Bagdat; but there are two or three others who are in arms against him. The Pacha of Albania has an army greater, we believe, in numerical force, than the Sultan can send against him. It however lacks artillery and cavalry, and has lately been worsted in a conflict with the Sultan's troops; but it is by no means subdued. In short, it has become questionable whether Mahmoud is likely to wear his crown and his head much longer. There was even a report at Vienna, that he had actually been murdered. The present rebellion appears to have been kindled from the unextinguished embers of inveterate hatred, which the Sultan drew upon himself, by the destruction of the Janissaries, increased by his want of success in the late war with Russia, and by his endeavours to introduce among his subjects the improvements of modern Europe. It is said that of the male population of European Turkey, three-fourths had some alliance or connexion with the Janissaries. Had the war with Russia terminated in favour of Turkey, little more would probably have been heard about that old military corps. But the failure of success in that war, imputed by the Turks to the destruction of the Janissaries, and the partiality shown by Mahmoud to Christian usages and improvements, have inflamed the minds of the rigid Mussulmans to a great height, and a war of extermination between him and them has commenced. Time will show its issue. The Mohammedan power is manifestly waning to extinction.

## ASIA.

A report was prevalent in this country last month, and we believe credited, that the commander-in-chief of the British forces in India had been put under arrest by the governor-general, and that the most serious consequences to the British interests, in that country, were expected to ensue. But as a late arrival brings no information of such an occurrence, the story is now regarded as a fabrication. The governor-general was making a tour through the interior of British India for the benefit of his health, and the inspection of the state of the country; and was received by several of the native princes with every mark of honourable distinction. The death of lieutenant-general sir Thomas Sidney Beckwith, governor of the presidency of Bombay, and commander-in-chief, was announced at Calcutta on the 4th of February. Captain John James Hamilton, assistant adjutant-general of the army, attached to the head quarters of the commander-in-chief, also died on the 20th of January, at Alahabad. The cholera was still prevailing at Calcutta, and in other parts of India.

## AFRICA.

The grand geographical problem relative to the termination of the river Niger, is believed in England to have been recently solved and settled. This river, it has long been known, rises in Western Africa, near the sources of the Senegal, and runs eastward for a considerable distance—The question was, where did it terminate. One opinion was, that it was lost in the lakes and marshes of Wangara, far in the interior of the continent; a second was, that it joined the Nile, or rather that it became the Nile, and emptied into the Mediterranean Sea; a third was, that after running far eastward, it turned to the west in a curve, and emptied into the Atlantic Ocean. This last opinion is now said to be satisfactorily verified. It appears that two Englishmen, brothers, by the name of *Landers*, embarked on the Niger, in a canoe, at Youri, in Central Africa, and after a variety of hazardous incidents, reached the Atlantick by a branch of this river, in the Bight of Biafra, south-east of Benin.

## AMERICA.

Hayti.—A rupture is threatened between France and the government of Hayti. It appears that an envoy, or agent, was sent to Paris by the President of Hayti, to endeavour to obtain a modification and mitigation of the pecuniary demand made on Hayti, and heretofore agreed to, for indemnifying the sufferers by the revolution in Saint Domingo. The envoy, as the President affirms—exceeding, if not violating the powers given him—signed two treaties, very disadvantageous to Hayti. These treaties were brought out to Hayti by two vessels of war, and their immediate ratification by the President was demanded. This he peremptorily refused. The consul general thereupon made his arrangements to leave the island without delay, and advised all his countrymen to do the same, under the idea that war with France would inevitably ensue. It is hoped, however, that war will be avoided. The conditions imposed on Hayti are, it is said, such as she cannot fulfil; and it is thought that a more equitable arrangement will be made. The French have not generally left the island; but the President has issued a proclamation, and is taking prompt and energetick measures for a vigorous defence, in the event of an invasion.

BRAZIL.—Don Pedro, the Emperor of Brazil, has abdicated his throne, and left America for Europe. Finding that his Parliament was determined to withstand some of his demands, and that his army was not disposed to sustain his authority and enforce his orders, he suddenly went on board a vessel of war with his wife, and left an instrument of abdication in favour of his son. We have not heard of his arrival in Europe. This event has occasioned, of course, great agitation throughout the Brazils—the country is in a state of great disorder, and the issue remains to be seen.

COLOMBIA is a prey to a succession of factions. There has lately been a revolution and a change of authorities at Bogota—What is called the liberal party is now dominant, and tranquillity is hoped for; but it is we fear a forlorn hope. We now believe that Bolivar was right in his general views in regard to his countrymen; and that in his attempts to do the best that the circumstances in which he was placed would admit of, he fell a sacrifice to party strife which he could not control. It is impossible to conjecture what will be the termination of the civil broils, by which this fine country is losing all its natural advantages for improvement and happiness.

MEXICO is in a more quiet state than it was a year ago. But it is still agitated by party strife; and the same may be said of all the other republicks of Southern America —It were endless and useless to attempt to chronicle their ephemeral changes.

UNITED STATES.—We are glad to observe that the celebration of the birth-day of our country, the 4th of July, is gradually taking a more moral and religious aspect than it once assumed. In many places, religious services have been performed, and in some the festivities have been conducted without ardent spirits, wine, or any other liquor that could intoxicate. We hope it will also appear that the religious community have, at this season, made handsome collections in their several churches, to recruit the funds of the African Colonization Society. Surely on the day on which we celebrate the establishment of our national freedom, contributions for the purpose of extending freedom to others, especially when those others have been enslaved by ourselves, must be a thank offering to the Author of all good, peculiarly appropriate. In some of the toasts given in this city, and in other places, we are sorry to say that we have been disgusted and shocked at the contemptible and profane attempts at wit, by the application of texts of scripture to subjects and events utterly unworthy of such an association. There seems to be a prevailing disposition to this practice, and it is one that is reproachful to us as a matter of taste, as well as a matter of morals. The venerable James Munroe, one of the ex-presidents of the United States, died, it appears, at his residence in the city of New York, at three o'clock on the 4th instant. It is certainly remarkable, that of four presidents of the United States who have passed from time to eternity, three should have made this solemn passage on the day when the people whose chiefs they had been, were rejoicing in the commemoration of the act which gave them a place among the nations of the earth—What a transition! from the pageantry of time to the changeless realities of eternity!

With much grief we have noticed the prospect of an Indian war in the state of Illinois. The Sac and Fox tribes of Indians are charged with a hostile invasion. Their territory forms the northern part of the marked limits of that State on our maps; and whether they have actually transgressed, or we are seeking for more of their lands, we are not prepared to pronounce. Their removal to the western side of the Mississippi is declared to be necessary. Why this? Why not drive them, if they need driving, within their own territory, on the eastern side of the river? It appears also, that the Creek Indians, in the state of Georgia, are suffering, and we believe dying, of actual starvation. How much of this is attributable to the late measures taken for their removal we know not. We are not disposed to charge our country unduly with the sufferings of the wretched aborigines of our land. They often suffer grievously for the necessaries of life from their own improvidence. But as a nation, we have a fearful responsibility to our common Creator, for the injuries done to these unhappy people—and never, we think, so glaringly done, as in some recent transactions.

We know not when, if ever, our nation will cease to be dishonoured and injured, by men in high stations challenging each other to duels. Certain it is, that this murderous practice will never be forborne by others, while secretaries and members of Congress sanction and sustain it by their example. A most disgraceful scene has recently been witnessed at Washington. The late Secretary of War challenged the late Secretary of the Treasury, who very properly refused to fight him; and an attempt at assassination is affirmed to have followed the refusal. This allegation is indeed denied, but in our code of morals the difference between a duellist and an assassin is very small.

*** We did not receive our valued correspondent's paper, in continuation of his Essays on Mental Science, in time for its insertion in our present number—it will appear in our next; and we thank him for the assurance that the series will not hereafter be interrupted, unless by unforeseen occurrences.

THE

# MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JULY 1, 1831.

## SELECTIONS FOR THE MONTHLY CONCERT.

### BOMBAY.

Extracts from the Journal of Mr. Stone, a Missionary of the A. B. C. F. M. from Dec. 15, 1829, to March 31, 1830.

15. In the morning, Bapoo, the Brahmin at Panwell, who, in consequence of reading our books and hearing Mr. Graves preach once, about a year ago, destroyed his household gods and professed to renounce the superstitions of his fathers, called on me and spent two hours in religious conversation. He says he still believes that idolatry is wrong; that there is but one God; that he prays to him, and not to the gods of the heathen. He says that he is convinced of the truth of Christianity, that he views himself to be a great sinner; that he has great fears that he shall go to hell, &c. I asked him, if he was a great sinner, how he could be saved. He replied, that he could be saved only by repenting of his sins, believing in Christ, and having his heart renewed by the Holy Spirit of God, (or to use the literal meaning of the Mahratta word, his heart being new created by the Holy Spirit of God.) I asked, if he prayed for the gift of the Holy Spirit, to renovate his heart? He replied, that he did. I asked if he was willing then to be baptised and confess Christ before men? He said he wanted to have Christian instruction ripe in his mind first; an expression which means, when I shall understand all the doctrines and duties of Christianity well, then I shall wish to be baptised. He says his wife, who was very angry with him for destroying their family gods, and entreated him not to become an outcast, by forsaking their religion, is now willing herself to hear Christian instruction and will not object to his becoming a Christian. He thinks she will become one too. He mentioned another interesting case. A merchant of the brahmin caste had, by reading the books which he had given him, became convinced of the folly of idolatry, and greatly desired to receive Christian instruction from us. He resides beyond Poonah, more than 100 miles distant. These facts shew that there is a spirit of inquiry going abroad among this people.

16. There are now three brahmins who profess their conviction of the truth of Christianity, who say they do not worship idols, and should be willing to be baptised, could any way be devised for their support. Two of them are embarrassed by debts entailed upon them by their ancestors, and should they violate caste, they would be immediately thrown into prison. The great poverty of nine tenths of the natives operates as an iron chain to bind them to their caste.

*January* 2. Morning, visited schools: remainder of the day in my study, not very well. Had another very interesting conversation with Bapoo, the brahmin inquirer. He is a native of considerable strength of intellect, really a metaphysician, and an acute reasoner, and possessed of more openness of character than most brahmins. He is employed now as an inspector of our schools, and comes and reads the scriptures with me daily. He says that every night many brahmins call at his lodgings to dispute with him, so that he gets but little time for rest. Should he become a true christian, and be received into the church, the natives would at once forsake him. He brought me this morning the opinion of several brahmins respecting the different religions in the world, and respecting sin, &c. A curious illustration of their opinions were expressed as follows. All religions are given to men by God. As vapors, through the influence of the sun, rise from all the rivers, lakes, and seas, and mingle together in the heavens, and form clouds and rain; so all who practise their various religions will rise and mingle together in heaven. To forsake the religion of their forefathers is the greatest sin. Bapoo did not pretend to believe their tenets, but wished me to give him a refutation of them, which I did in a few words to his entire satisfaction.

Another brahmin called to-day professedly to make inquiries about this new religion, as they call Christianity. I had but a few moments to converse with him. I asked him how a sinner could obtain

the pardon of his sins and the favor of a holy God. He asked what is sin? I replied the transgression of the commandments of God. He asked what commands? I repeated the first and second comandments, which at once proves all brahmins to be sinners. He then said that pardon is to be obtained by fasting, repeating the names of the gods, performing religious austerities, &c. I asked if the doing of these things would change the affections and destroy the love of sin in the soul. He said he could not tell then how a sinner could be delivered from sin and be saved. I replied that was the very reason why I came to this country, to tell sinners how they may be delivered from sin and be saved. Having given him a brief history of Christ, and of the atonement which he made for the sins of the world, I told him that to renovate and purify the heart was the work of the Holy Spirit, which could be obtained only by those who repented of sin, believed in Christ, and prayed to the true God. I gave him the ten commandments with an exposition of them, and the tract entitled Glad Tidings, requesting him to read them attentively, and call on me again. May the divine Spirit guide him to the truth.

12. In the morning visited and examined two schools; and addressed a collection of natives in the front yard of one of their houses, for more than an hour. They listened with fixedness of mind, and manifested considerable emotion when I described to them the sufferings which Christ endured to atone for their sins and to save them. I asked them if any of their gods ever died to make an atonement for their sins? They replied "None." I asked if any of them ever did any thing for their salvation? They all replied with one voice "None of them." I asked how then can you be saved, as you are all sinners, having violated the holy law of God. They replied that they should obtain pardon by repeating the names of the gods, by penance, &c. I shewed them by familiar illustrations these could never take away sin. Some of them seemed convinced that they had been trusting in refuges of lies. Having exposed the absurdity of idolatry and shewing them the great sin of forsaking the only true God, the creator, preserver, and benefactor of all, and in his stead to worship a vile image, they acknowledged that they ought to worship but one God. I exhorted them, as they would escape the woes of hell, and obtain the favour of God, from this day to their death, no more to worship idols nor practise their abominable superstitions; but to repent of all their sins, believe in the Lord Jesus Christ, and obey his commands. May the divine Spirit give them a heart to understand and obey the gospel of salvation.

Mrs. Stone had twenty very interesting Hindoo girls, belonging to her school, call at our house. I heard them read and repeat the commandments. They manifest much affection for her, and put much confidence in what she says to them. This was not the case a few months ago: they then regarded her with great jealousy and fear, lest she would do something to them which should pollute them. They could not then be persuaded to come to our house. Such fears were excited in their minds by the brahmins and others, who exert all their influence to prevent females from receiving Christian instruction. These fears have been removed by the kindness which Mrs. S. shows them, and the desire she manifests for their happiness.

29. At evening went to a native bungalow, inhabited by shoemakers; and sat down on a board in the centre of the room, as the roof was too low to admit of standing erect, and they have no chairs in their houses, and taught fifteen men, women, and children from the scriptures. I gave them the history of man's creation, apostacy, and the way of obtaining salvation. I found on inquiry that they were all convinced that they were sinful, and I then showed them from this, that the wrath of God was upon them. I asked by what means they could escape this wrath? One said by practising austerities; another said by calling on the name of the gods, i.e. to repeat over the names of their gods, a great number of times; another said by ablution, &c. &c. I showed them that none or all of these expedients could remove sin and obtain the favour of God. They then said, "How can we escape the wrath of God?" In reply I preached to them Jesus and him crucified, while they listened with great earnestness. I was peculiarly interested by the inquiries of the aged females, whose feelings were much excited by what they heard. I preached to them till nine o'clock, prayed with them, and told them I would come again and give them further instructions; upon hearing which they appeared quite rejoiced.

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## SANDWICH ISLANDS.

*Extracts from a letter of Messrs. Richards and Green, dated at Lahaina, October 2, 1830.*

### Religious Meetings.

Public worship on the Sabbath is conducted as formerly, except that one of

our number goes out on the Sabbath to some of the neighbouring villages. But we shall speak more particularly of this in another part of the letter. On Friday there is a meeting of the females in Lahaina, who profess to be seeking the salvation of their souls. All persons known to be immoral are prohibited from attending. The number now enrolled as members of the meeting is more than 1,000. These are divided into classes of about forty each; and native teachers from the church are appointed to superintend the classes, under the general direction of the ladies of the Mission. The exercises at the meetings, consist in the recitation of scripture lessons, and an examination on the subject of the sermons preached during the week, and are closed by some exhortation and counsel.—The native teachers or monitors have also occasional private meetings with their classes, and once a month assemble by themselves, separate from their classes, to receive counsel and instruction as to the management of their classes, and also to report instances of misdemeanors and neglect. The meeting is one of very great interest to the people; so much so that many would be glad to come a distance of twenty or thirty miles to attend it, and even to cross the channel from Lanai and Molokai, if we should advise it. This is the same meeting that was established on the 18th of February, 1825, under circumstances of very peculiar interest. Then ten persons were present—now more than as many hundreds. There have been various changes in the meeting, as new circumstances have occurred, but the meeting has never been discontinued during the five years. This is a good example to show what has been effected here by a merciful Providence during this period.

The men have also a religious meeting by themselves, on Tuesday evening, at which nearly as many men attend as there are females on Friday. There are meetings of the same character among the females and males of the neighbouring villages, under the principal direction of the native members of the church.—These meetings are called by the natives *tabu meetings;* because it is tabu for any to attend who are immoral, or who do not profess to be under the influence of the scriptures. This tabu, in the opinion of the people, adds great importance, or sacredness, to the meetings, and we have a strong hold on those who attend, that we have not on others. This feeling of veneration for the meetings, on account of their being tabu, is often carried to great excess; and among the more ignorant is real superstition. They think them to be the one thing needful, not because of the instruction communicated, but because they are tabu. This kind of feeling, however, is not so common among those who are members, as it is among those who live at a distance, and desire to attend.

The meeting of the church on Saturday evening, for examining candidates for admission to the church, is also continued. Only a small part of the time, however, is spent in these examinations. One object of the meeting is to communicate that kind of advice and instruction which is more particularly appropriate to church members and those who are candidates for baptism and communion; and which can be communicated with better effect at a private meeting than in a mixed assembly. This meeting is the continuation of the one commenced in April, 1826. Then two persons were present; now eighty-five attend. That was interesting, as the first fruits: these are interesting as an abundant harvest. We then received the pledge. To the glory of Zion's King, and the triumph of her friends, that pledge is now redeemed.—Our success, which was formerly an object of faith, grounded entirely on the sacred promises, now, in a degree, ceases to be such; and we realise that, the mere anticipation of which has borne us through many discouragements, and cheered many a dark hour. We must acknowledge, however, that not a day passes in which we are not still severely tried, and deeply affected by the vices, the stupidity, and the coldness of the people: but still, when we look back, and contrast their appearance now with what it was only seven years ago, we drop our pens, as being incompetent to describe our feelings; and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord will do, but what he has already done.—We sometimes fear to tell the full amount of what appears to us to have been accomplished, lest some should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who,

as we travel about in different parts of the island, leave their homes on Saturday morning, and travel through the day under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning; then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth; and when the Sabbath is over, with scarce a remnant of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more, who would have travelled only two or three miles.

## REPORTS OF MISSIONARIES, &C.

### INDIANA.

From the Rev. ISAAC REED, Agent of the Board in Indiana, dated Bloomington, June 8th, 1831.

*Three new churches organized in Indiana.*

May, has been a successful month in the formation of churches. Three new ones have been organized by my ministry. The first is Bedford Church, in Lawrence co. Indiana: this has 19 members. This I consider a great point gained; and pray and hope, that it may be increased with the increase of God. The next in time, is the Church at Palestine, Crawford county, Illinois. This has sixteen members, with encouraging prospects of addition. This place is occupied by one of your missionaries. The probability of his usefulnes seems good.

The third is Oak Ridge Church, in the Western edge of Jackson county, Indiana: this has seven members. This is a country settlement, where I do not expect additions fast. I expect this to make a part of a missionary district with the Bedford church.

*A plea in behalf of the White River and Wabash River Tracts of Indiana. By a resident citizen.*

These tracts may be traced upon the map; but they are not well known abroad. They embrace a vast scope of fertile country. White River is divided into the East and West forks. The East fork extends into the country nearly two hundred miles from the junction. It has, lying upon it, the counties of Pike, Dubois, Martin, Lawrence, Jackson, and Bartholomew. The main river below the junction, has Knox and Gibson counties on its banks. The West fork has Davis, Green, Owen, Monroe, Morgan, Johnson, Marion, Hamilton, Delaware, and Randolph counties upon it. This traverses the country about three hundred miles. The Wabash river extends into the country from the Ohio river, following its winding nearly five hundred miles. And on its margin, are Posey, Gibson, Knox, Sullivan, Vigo, Parke, Vermillion, Warren, Fountain, Tippacanoe, Carroll, and Cass counties. And between the Wabash and White river, lie Clay, Putnam, Hendricks, Montgomery, Boone, and Clinton counties.—On the North these tracts extend nearly the width of the State. I will suppose it one hundred and twenty miles. And it runs with the West line of the State, South to the Ohio river, I suppose about two hundred miles. And in a diagonal line from Posey county, on the Ohio river, in a North-east direction to Randolph county upon the Ohio state line.—This embraces a tract of near two hundred miles from South to North, and from twenty miles to one hundred and twenty miles of width from East to West. In this tract lie the richness and beauty of the State, in soil and situation. It contains the Seat of Government and the State College, as also a number of the best towns of the Commonwealth. It is already extensively settled, and parts of it are now settling, faster, I believe, than any other parts of the State. Such it is in territory, such in soil, and such in population. And now, Sir, what are its means of ministerial supply from the Presbyterian Church? Why sir, the three lower counties are without a minister, and but one of them has a church. The whole number of counties upon the East fork of White river are without a single resident minister. They have five little churches, and only two of them have as much preaching as a Sabbath a month. Upon the West fork there are ten counties with eight ministers, and nine churches. Two of these eight ministers are confined to the College, which leaves but six to attend to the country. Upon the Wabash river, above the mouth of White river, there are ten counties with nine ministers, and ten churches. In the intermediate tract there are six counties and two ministers, and four churches.—Suppose the average number of communicants in these twenty-nine churches, forty-five, which is near the real number, but I suppose exceeds it. Then Sir, thirteen hundred and five church members are in these thirty-one counties, with nineteen ministers. And two of the ministers almost prevented from attending upon the work of the ministry. Our Christian Brethren, of the older States, are desired to pause over this, and think,

if in these Tracts, the Church does not need help! And if it is not needful for the Board of Missions to put more labourers into this part of the field. And if the cry "come and help us" is not made in this plea respecting the destitute in this region. Christian Brethren, read and awake to their help! cast in of your treasures to the Board, that ministers may be sent. O read and feel, and act as you would wish to have other Christians act, if your lot were here. And O! ye ministers, partakers of the zeal and sharers of the sufferings of Christ in his body, the Church, read and think, what you will do. Will not you give to this object in this Western field? Not money; silver and gold you may have none. You have been bidden to go and not take money in your purse. Have you, therefore, nothing to give to win to Immanuel, and to keep in his fold, souls in these tracts of Indiana? Yea rather, when asked, as you are here asked, what will you give? Let it be your reply—Sir, I shall give myself. Do this. O let this goodly land become Immanuel's land.

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ILLINOIS.

From the Rev. ENOCH BOUTON, Darwin, Clark county, Illinois, May 18th, 1831.

This place (Darwin,) is the county seat of Clark county, Illinois, on the West side of the Wabash, and only about twenty miles below Terre Haut. The location is beautiful, and will probably be healthy—it is at the head of Walnut prairie. Here are several members of the Presbyterian Church, though a sermon by a Presbyterian or Congregational minister had never been preached at Darwin until I came here. The people here seemed very anxious to have preaching. It seemed, indeed, as if this section of country had been almost entirely overlooked. On the second Sabbath of preaching at Darwin, I formed a Bible Class here of nearly twenty; this continues very interesting, and I trust will be useful. Last Sabbath I formed a similar class at York, a village ten miles below this. Perhaps there is no place where a class was more needed, or where one promises to be more useful. Here are a few scattered sheep of the fold who have long been destitute of the ordinances of the gospel. One, formerly an elder of the church of Vincennes, welcomed me with tears, and told me that he had long been praying for a missionary to be sent there. Since I have been on this field, I have preached frequently three times on the Sabbath—in doing this I have sometimes rode twenty miles. My present plan of operations is, to divide my labours principally between this place and York, in addition to other services, to preach twice on the Sabbath, and attend one or two Bible classes. I think in a short time I shall be able to form a church in this place. That there is an important field of usefulness here I think there is no question.

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OHIO.

From the Rev. L. C. RUTTER, Manchester, Ohio, May 15, 1831.

*A new Church organized.*

My little flock at Huntington have been organized into a church, consisting of about twenty members. A few more will probably join us soon, by certificate. Their house is in a state of forwardness, and we hope soon to remove the ark from the grove to the temple preparing for its reception. The prospects of forming a flourishing church at H., I consider much more favourable than at Manchester, where they have long enjoyed the stated means of grace. Huntington, you will doubtless recollect, is new ground, which had been partially cultivated by Rev. J. Rankin, previous to my arrival here.

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From the Rev. JOHN MCKINNEY, Frederick, Ohio, February 23, 1831.

I have concluded the bible examination of Wayne Township, to which I was appointed by the Knox County Bible Society. Of one hundred and fifty families, thirty were destitute of the Bible in full; only three were destitute of the New Testament. The county was pretty well supplied with Testaments upwards of a year ago by the Sunday School Depository.

I have been attending to the pastoral duties in the two congregations, Frederick and Harmony. The churches appear united and harmonious, but no special excitement exists, excepting that several members of the church appear anxious for a revival. We held a conference meeting on the subject, the 21st January, and agreed to set apart a portion of time every Saturday evening to pray for the special outpouring of the Spirit of God on our church and congregation.

I attend four Bible Classes containing together about sixty members. Two of them I attend every two weeks—the other two, every four weeks.

Our Temperance Society does well, considering the former character of the

country. Upwards of sixty members belong to it. It exerts a powerful influence all around for the suppression of dram-drinking. Many who do not belong to it, act on the principle of entire abstinence.

We have lately formed a Temperance Society in Harmony Congregation. It is yet in its infancy.

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From the Rev. J. S. WEAVER, Bellbrook, Greene County, Ohio, June 6th, 1831.

I have preached regularly on the sabbath, and frequently through the week since I last reported, and I may say, my heart has been encouraged, by seeing better assemblies latterly than at any former period. In some instances I have preached in neighborhoods where the people seldom, if ever, before, heard a Presbyterian sermon, and I have been surprized to see such large numbers of persons in attendance. A few sabbaths since I preached in a settlement of Universalists; they were out almost to a man and I know not that I ever had such a deep sense of the apparent hopelessness of a congregation. I endeavoured however to deal faithfully with them. In another neighborhood, where we have a few members, I preached not long since; many persons were there who very seldom hear a gospel sermon. One man who has lived in the neighborhood twenty five years was never seen before at a place of public worship. I do not mention these circumstances to induce you to think, that I have a greater faculty than others, of calling people out to hear the word preached, but to show that the cause is not yet hopeless. It is ', by the foolishness of preaching," that those who believe are saved, consequently, the more that souls put themselves within the reach of the *great mean*, the greater the prospects, that they will be saved. However, Paul may plant and Appollos water but *God* giveth the increase.

The Lord's supper has been administered once since my last communication, and though the weather was extremely unpleasant (very rainy) we had a comfortable time. Six were added to the church,—three of them on examination.

Our Bible class is still very promising, belonging to it is the girl of fourteen and the woman of sixty. Two of the three who took upon them the name of Christ for the first time at our last communion, belonged to it. They are the first fruits of the families to which they belong.

A Tract society, formed since my last report, has put into circulation several thousand pages of tracts. As far as I have learned they have been read with attention.

A Sabbath School put in operation last month flourishes.—It numbers ten teachers and sixty scholars. We have a library belonging to it, worth fourteen dollars.

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From the Rev. J. PAINE, Warm Springs, Bath County, Virginia, June 21st, 1831.

*Pleasing Results of Missionary Labors.*

Although the state of things in our little church has not been discouraging, since I became their stated supply, yet never were their prospects so bright and cheering as they are now. When I came here to labor among this people under the direction of the A. B.—I found this little flock as sheep without a shepherd; their number consisting of only seventeen. Since that time our hearts have been encouraged;—your benevolence has cheered us amidst our sadest gloom—and darkest prospects, for which we must ever feel grateful. We have increased under your fostering care, we have not only added to our number, but we have grown in grace, and in love, and in knowledge. Bible classes have been greatly instrumental in the acquisition of the latter. Our hearts are united in love and we go on pleasantly and happily. I sincerely pray that this state of things and of feeling may not only continue, but go on to increase.

At our late communion season we had a very interesting meeting. Ten were added, on examination, and profession of their faith in Christ, to "the Church of the Living God," of such, we trust, as shall be everlastingly saved. And between twenty-five and thirty are anxiously inquiring—What the Lord will have them to do. These things greatly encourage us. Pray that the Lord may continue to bless us;—that he may open the windows of heaven and pour us out such a blessing, that we shall not have room to receive it. Our Bible Classes continue to prosper. We cannot say the same concerning *all* our Sunday Schools, some are doing well—others not so well—we cannot procure efficient and deeply interested teachers; this is the great drawback.

Our Temperance Societies go on to gain strength, and to increase rapidly in numbers. I hope I shall be little or no expense to the Board this year.

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PENNSYLVANIA.

*A death-bed scene.*

A Missionary of the Board, in Penn-

sylvania, under date of May 26th, 1831, gives the following affecting narrative:

Mrs. B. whose death we here record, had some years ago been the subject of occasional convictions of sin, but they were transient and no abiding effect was produced. She still gave evidence of an unhumbled heart, and was careless and irreligious. Some time in March, she was seized with an affection of the breast resembling pleurisy and suffered a great deal of pain. The violence of the disease after a few days abated, and her husband about to be called in the prosecution of his business several hundred miles down the river, she was removed to the house of a sister in W.

The disease although apparently subdued was still preying upon her strength, and it was still evident to all her friends that she was rapidly declining. A female relative, two days before her death, was so impresed with the belief that she would not recover, that she conceived it to be her duty to inform her of her situation. This she did in as cautious a way as possible, hinting at her danger and the propriety of being prepared for death. The intelligence surprized and shocked her very much, for she had entertained no fears of death. From this time she began to pray, but with much ignorance of the evil of sin and the *plague* of her own heart. Her chief desire and the great burden of her petitions was, that she might recover, that she might live till her husband would return, &c. She could not for the two days after she had been informed of her situation bear to talk or think of death, and indeed tried various ways to persuade her friends that she was growing stronger.

On Saturday, the 16th of April last, between 11 and 12 o'clock at night, after a short sleep, she awoke, and feeling her debility more than she had ever done before, told her attendants that she must die. She urged them to send for Doctor F. but before he could arrive, exclaimed that it was not the Doctor that she wanted, but Mr. T. one of the elders of W. Church. He was sent for, and as soon as he came into the yard, before he entered the house he heard her voice in ardent prayer to God for mercy. When he had entered the room, she said to him, "get down, get down and pray for my poor sinful soul, for I am dying." He began to supplicate for her, but she was so importunate that she continued her own cries. He then paused without rising from the attitude of prayer. At this she ceased, and urged him to pray for her. He renewed his supplications, and she no longer interrupted him, except to repeat occasionally a petition after him.—After he had closed his prayer, she again commenced, and such prayer he says he never heard: there was all the dread of one under sentence of condemnation who saw the penalty of the law just about to be inflicted, all the fervency of one who saw the prize of eternal life held up to view, all the urgency and importunity and wrestling agony of one who thoroughly felt the worth of the soul, and its lost estate by sin, who saw heaven and hell opened to her vision, and knew that an hour or two would decide her everlasting destiny. O! it was a season of deep and thrilling interest, and will never be forgotten by those who supported in the bed her dying body, who heard the tones of her voice, who witnessed the agitation of soul depicted on her countenance!

Her supplications, which were very appropriate, manifesting a clear view of the plan of salvation laid down in the Gospel, clothed in language such as they thought quite above her acquirements, and uttered with a fervour of feeling such as I have described, were continued for about an hour. She then paused, and after remaining silent a moment, said "I thank thee, Jesus, I thank thee." Her friends caught at the expression, and a pious female friend who was assisting to support her in bed, said to her, "S—— have you found peace, have you found the Saviour?" "O yes (said she) I have found Jesus." She then began to speak of the excellency of Jesus, and the joys of heaven. After a short rest, she began to pray for her friends, and after praying fervently for all, she talked to her friends who were present, yea, preached to them with the eloquence of one who had already entered the pearly gates, walked the golden streets, seen the glory and tasted the enjoyments of the New Jerusalem above, of the value of the soul, the joys of heaven, the necessity of religion, and the danger of delay. Her work was not yet done. Her husband was far away, and many of her other friends were not now present. She left a message for her husband, her aged father, and all her other friends, and I need not say that this message was not about this world's concerns. O! now this world was to her, what it will soon be to each, just receding forever from her view. The message had relation to the souls of her friends, and to the future and eternal things which are of so much greater moment. If this narrative should hereafter ever reach the eye of a father, of a husband, of a brother or a sister of the deceased, who has not yet put in practice what was recommended, let it speak to their hearts, and be laid away for frequent inspection. Her

work was now done, and she said to Mr. T. who sat behind her in the bed to support her, "now lay me down." They laid her down; she reclined her head on her left hand, and breathed away her life in about ten minutes, with so much calmness and serenity that her attendants could hardly perceive the moment when her spirit took its flight. Thus died, in the 26th year of her age, Susan B., and a new convert went, as we trust and believe, to spend her very first Sabbath in the upper Sanctuary.

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From the Rev. G. VANNEMAN, Greene county, Pa. April 1, 1831.

*Additions to the Church, and progress of Temperance.*

The first of June last, I engaged in preaching at Jefferson and New Providence Congregations, in this county, and McClellandtown, in Fayette county, and have divided my labours nearly equally between those three places. In New Providence there were thirty-five members in communion. I administered the Lord's Supper twice in that congregation last Fall, and seven persons were admitted on examination. The Congregation is small; has a Session of five elders; one Sabbath School which I attend, and is in a promising condition, numbering seventy members, and one Tract Society.—Jefferson is eight miles from New Providence; consists of thirty members in communion; three Elders; we had the Lord's Supper administered twice last Fall, and twelve were received on examination. There is a Sabbath School here; not prospering for want of competent teachers.

McClellandtown has not been organized as a congregation, but may be, without interfering with any other. We administered the Lord's Supper there in September last; found fourteen who had been members of the Presbyterian church, and fifteen were admitted on examination. The people are generally poor; have ears to hear the gospel, and much solemnity prevails at the meetings.

They have subscribed — dollars toward my support. In the three places there are seven Sabbath Schools (two of which I formed myself, and assisted the Agents in forming the others,) numbering two hundred and eight scholars. I have preached to, and visited all of them, and some of them often.

In the bounds of these congregations there are four Temperance Societies, formed mainly through my influence, numbering three hundred and twenty members; they have done much good.

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From the Rev. EDSON HART, Springfield, Pa. June 17th, 1831.

*Revival in Springfield, Pa.*

In my last, it will doubtless be recollected, that mention was made of the commencement, as we hoped, of a revival. Forever blessed be the God of Heaven, our expectations have been realized, and even now are we enjoying it at its full heighth. The Lord grant that it may never cease. The work has been of a very interesting character from the first, and I rejoice in being able to state, that no occurrence has taken place from the first that has at all hindered the work, and while I have received much help from the Elders of the church, there have been other members that have rendered essential service. Great order has been maintained in all our meetings, and very great solemnity has prevailed. On the 3d inst. a four day's meeting commenced at this place, and on the 5th thirty-five were received into communion with the church on profession, and six by letter. About fifty in all were hoping, before the meeting. The meeting was truly of an interesting character. There were four things in it worthy of notice. The holy wrestling of the church, connected with strong faith; the faithful preaching of the ministers of Jesus; the deep convictions of those that came forward to the anxious seats; and the number of hopeful conversions among those who came forward. One hundred came forward to the anxious seats on the fourth day of meeting, one-fifth of which were found to have entertained a hope during the meeting; and I think not less than eighty have entertained a hope since. There are but very few of those who came forward but what are hoping. Some proud hearts have been made to bow, but there are many more that are yet too stubborn. Will the Lord subdue them.

In this report I include twelve weeks labour, in which time I have preached fifty seven times; visited one hundred and thirty-five families; travelled five hundred and nine miles; and attended eighty-four meetings. These meetings have been for prayer and for the anxious, for church conferences, and meetings of the Session. I have baptised one infant and sixteen adults, and have formed seven Sabbath Schools, which are in a very flourishing state. Many more might be formed within twenty miles of this, but the Board will see from what I have done, that it has not been in my power to

have formed more, and I have no prospect of being able at the present to leave the people and go out on this errand.

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From the Rev. J. ANDREWS, a Missionary in the vicinity of Pittsburgh, Pa. dated June 14, 1831.

Since my last quarterly report, dated March 2, 1831, I have pursued my missionary labours in that way which appeared to tend most directly to promote the objects of my appointment. Part of my time has been devoted to the visitation of such families as are not particularly connected with any christian church. To this duty I attended more especially in the month of March. Since the first of April I have employed a considerable portion of time in efforts to establish Sabbath Schools. This was done under the impression that it was important to the religious instruction and spiritual interests of the rising race, that as many as possible of these institutions, where they were needed, should be organized and go into operation at the most favourable season of the year. With this object in view, I have visited every part of my missionary field; formed schools wherever it was practicable; engaged the most competent men to attend to them; urged parents, at their own houses, to send their children; and strongly recommended the purchase of libraries for the use of the schools, as a source of much interest and improvement to the scholars and others to whom they might be accessible, and as a means of securing the permanence of these institutions. In several places, I have apparently laboured in vain. This has been owing, partly, to the impossibility of finding teachers qualified by piety and education for the management of schools; partly, to the most unreasonable prejudices against the Am. Sabbath School Union, and all other benevolent institutions of the day, which are denounced in some public prints, and in other ways, as speculating, money-making schemes; and partly, to a false and injurious report raised and industriously propagated, that for every Sabbath School which I form I receive a compensation of four or five dollars. Yet I have the consolation to know, that in other places, my labours have been crowned with an encouraging degree of success.

It was stated in a former report, that there were seven Sabbath Schools within the bounds of Duff's and Sawickley congregations. These are still in operation.

*Intemperance, infidelity, and suicide.*

On the 25th of May, I attended at Providence, to fulfil appointments for preaching and examining the Bible Class in that place; but had no assembly to hear me, and no class to examine. This was owing to a great excitement in the immediate vicinity, occasioned by suicide committed by a man about half an hour before my arrival at the house of worship. He was once respectable and sustained an office in civil life. But he became an infidel, a scoffer at religion, an habitual drunkard, injurious to his best earthly friend, and contemptible as a member of society; and, unhappily, pursued his impious and iniquitous course until he miserably terminated his mortal life by suspending himself in his own barn. In him are clearly seen the legitimate fruits of infidelity and intemperance; and his horrible end may be viewed as a solemn warning to those who are disposed to drink the poison of infidelity, and say, "they shall have peace, though they walk after the imagination of their own hearts, to add drunkenness to thirst."

The following is a summary of the whole of my ministerial and missionary labours since the date of my last quarterly report: Under the auspices of a kind Providence, I have preached thirty-five sermons; administered the Lord's Supper once at Duff's, assisted by Mr. Ray, and admitted one person to communion on examination; assisted Mr. Ray, in return, in administering the Lord's Supper at Mount Carmel; baptised two infants, delivered one exhortation, formed one Bible Class, and examined Bible Classes eighteen times; formed nine Sabbath Schools, which are in operation, and made several abortive attempts to form others; visited, or imparted religious instruction in families, in sixty-two instances; visited two sick persons, and three common schools; attended two prayer meetings, one meeting of Presbytery, five meetings of Session, one meeting of the Temperance Society of Franklin and Ohio Township, at which two or three addresses were delivered; distributed twenty-three copies of the New Testament, eighteen of Sabbath School Hymn Books, four of other Sabbath School books, six hundred and sixty pages of religious tracts; and travelled in the whole six hundred and sixty-five miles.

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From Mr. GEORGE W. HAMPSON, Erie county, Pa. April 28, 1831.

*Catechetical Instructions.*

Since my last communication to your Board, I have preached forty-five times; rode three hundred and ninety-six miles; visited one hundred and five families,

pursuing such instruction as seemed most prudent, and always where there were children, introducing the Shorter Catechism as important; and as a favourable symptom this little book is not treated with that contempt so common, but as an important document of christian faith, many seem to estimate it as it deserves. I have had two days public catechising of the young.

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NEW JERSEY.

From Mr. J. J. RICE, Dutch Neck, N. J. June 12th, 1831.

*A three days' meeting and communion season.*

As I mentioned in my last, a little excitement has been manifest among us for some time past. I have just had a three days' meeting, which closed on yesterday, (Sabbath.) The meetings on Saturday and Sabbath, were deeply interesting: Christians were much excited and I hope edified. *Twenty-one* were received to the communion of the Church on examination, all except three in the flower of youth, some in *early* youth. An infant baptized. Anumber still deeply serious. One or two entertaining hope. A blacksmith working a few steps from the Church on Saturday, was suddenly seized with conviction, immediately dropped his hammer and cried for mercy, which he seems to have received in a very affecting manner a few hours afterwards. The sacraments were administered by Dr. Alexander. A few days since we formed a Temperance Society consisting of forty-seven members, total abstinence the principle—hope shortly to have tracts distributed to the Congregation monthly. Some little good seems to be doing, thanks be to God who has not withheld his mercy from us.

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From the Rev. C. WEBSTER, Hempstead, L. I. May 1831.

*A Season of refreshing.*

An increased spirit of seriousness has been witnessed for several months past, in the regular sanctuary services of the sabbath and of the week day meeting in private houses, in the Sabbath Schools and in the Bible classes. But nothing very special occurred until sometime in January last when the Church began to feel its responsibility and awake to its duty. Then the desire for a revival began to appear in the frequent and earnest supplications of our pious members, in their conversation and humble godly deportment. The Communion season in January at which four persons were joined to the church was unusually solemn and impressive and several persons at that time were awakened to a concern for their souls, the number of anxious persons began to increase, and in April we received at our second communion ten more, most of them heads of families. There are several others entertaining the hope that they have believed in Christ, and given themselves away in the bonds of the covenant, who expect to come forward at the next communion in July. This has made the duties of pastoral visitation as well as all the other duties of my ministerial office peculiarly delightful. The whole number received into this church during the past year is about twenty. Considerable additions have been made to the Episcopal and Methodist Societies in this place as the fruit of God's love.

There is an increased attention to the cause of Sabbath Schools, of which we have attached to our Church three, two of the teachers and three of the scholars have been hopefully born into the kingdom. The Bible class is punctually attended and with deep interest. We have a Tract, Bible and Temperance Society in connexion with the Episcopal Church. And we began with the monthly distribution, but our means were unequal to the task, we continued to distribute for about four months, at the rate of 600 a month. Several instances of conversions have been traced to these tracts of the monthly distribution. The Temperance efforts are succeeding beyond our most sanguine anticipations. We hold public meetings once a month in the Presbyterian and Episcopal churches alternately. The number pledged to total abstinence is about 150.

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## APPOINTMENTS.

*From the 1st to the 20th of June.*

Mr. Henry Brown for one year to Randolph Co. Virginia.

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## RE-APPOINTMENTS.

Mr. Samuel Montgomery for one year to Mount Pleasant Sawickly, Westmoreland Co. Penn.

Rev. L. C. Rutter for one year to Manchester and Huntington, Ohio.

Rev. A. Hamilton for three months Missionary agent.

Rev. S. B. Smith for one year to western part of Ohio and eastern part of Indiana.

Rev. Robert Lee for one year to Bucyrus and vicinity, Crawford Co. Ohio.

Rev. J. Reed for three months Missionary agent: Indiana and Illinois from 28th of August next.

Rev. J. H. Logan for one year to Augusta and vicinity, Ky.

Rev. John Dyke for one year to Unitia, Hackberry, and Pleasant Grove, Tenn.

Rev. W. J. Fraser for one year to Providence, Bairdstown, and Jersey Prairie, Illi.

## LETTERS RECEIVED

*From the 1st to the 20th of June.*

F. Farrar, Tenn. A. Foster, L. I. J. Robinson, O. R. B. Dobbins, O. J. M'Clure, O. Elders Tiffen, Melmore, and Scipio, O. H Patten, Tenn. J. Cozad, O. W. Wallace, O. W. Gray, O. A. O. Hubbard, Penn. M'K. Williamson, Penn. J. Brick, Il. J. Reed, Ind. J. Montgomery, Ind. C. Bouton, Il. J. B. Davies, S. C. L. C. Rutter, O. J. B. M'Creary, Penn. J. Rhoades, Penn. J. A. Mibane, N. C. J. H. Morrison, Penn. J. Paine, Vir. J. Flagler, N. Y. P. M. Cincinnatti, O. P. M. Lodus, N. Y. J. J. Rice, N. J. J. S. Weaver, O. Trustees St. Marys, Geo. A. Malone, N. C. S. B. Smith, O. Elders, Unitia, Hackberry, and Pleasant Grove, Tenn. M. Stephenson, Tenn. M. Decker, O. J. Andrews. Pa. S. Montgomery, Penn. G. Vanneman, Penn.

*Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 24th of May to the 20th June*, 1831.

| | |
|---|---|
| *Augusta, Geo.* Annual Subscriptions of Rev. S. S. Davis, | $5 00 |
| *Bethel, Pa.* and Indiana, Pa. Auxiliary Society per Rev. S. Swan, | 20 00 |
| *Bridgeton, N. J.* Auxiliary Society per Rev. B. Hoff, | 24 50 |
| *Broken Straw, Pa.* from several individuals, per Rev, W. F. Houston, | 6 50 |
| *Brooklyn, L. I.* donation from a Lady per Rev. D. L. Carroll, | 5 00 |
| do. from a poor woman per do. | 25 |
| *Buffaloe Church, N. C.* | 32 00 |
| *Buffalo, Ohio,* Aux. Soc. per Rev. W. Wallace, | 7 75 |
| *Bloomington, Ind.* donation from Martha D. Reed, | 25 |
| do. do. Anna L. Reed, | 12 |
| do. do. Sarah L. Reed, | 13 |
| *Bedford, West Chester Co. N. Y.* Collection in cong. per Rev. J. Green, | 14 26 |
| Female miss. soc. aux. to the Board, per do. | 77 74 |
| Bible Class collection, per do. | 2 00 |
| donation from T. Purdy, per do. | 1 00 |
| do. Miss R. Peck, per do. | 1 00 |
| do. from Rev. J. Green, | 10 00 |
| Digests sold, per do. | 1 50 |
| *Bedford Presbytery,* annual collected per do. | 35 75 |
| *Buffalo Spring, Ky.* auxiliary society per John B. Camden, Treasurer, | 10 00 |
| *Bethel Cong. Pa.* W. Woods, Pastor, per Samuel Thompson, Esq. Treas. | 22 75 |
| donation from J. W. Jinks, per do. | 10 00 |
| *Chambersburg, Pa.* Female missionary society, per Rev. D. Denny, | 18 00 |
| collection in Presb. Congregation, per do. | 23 00 |
| *Churchville, Md.* amount subscribed in five years by a few individuals, per Rev. H. Finney, | 10 00 |
| *Carlisle Presbytery,* viz. Greencastle, per Rev. Dr. Cathcart, | 5 01 |
| Great Cove, do. | 21 65 |
| London, do. | 4 62 |
| Shermans Creek, do. | 4 00 |
| Big Spring, do. | 30 50 |
| Path Valley, do. | 20 38 |
| York & Hopewell, do. | 26 00 |
| *Cambridge, Ohio.* auxiliary society, per Rev. W. Wallace, | 1 00 |
| *Conneautee Cong. Pa.* do. per Rev. P. Chamberlain, | 4 00 |
| *Collection* at a sacramental occasion, per Rev. W. G. Campbell, | 5 87 |
| *Derry Congregation,* per J. R. Sharon, | 10 00 |
| *Derry & Paxton Congregation,* do. | 15 87 |
| *Emmittsburg, Md.* donation from Mrs. Barr, deceased, per Rev. E. S. Ely, D. D. | 10 00 |
| do. Alexander Horner, per Rev. R. S. Grier, | 5 00 |
| *Fairfield, Penn.* auxiliary society, per Rev. S. Swan, | 7 50 |
| *Fishkill, N. Y.* auxiliary society, per Rev. R. G. Armstrong, | 7 50 |
| *Forks of Brandywine, Penn.* donation from Mrs. Clinger, per Rev. J. N. C. Grier, | 3 00 |
| do. Mrs. N. Grier, do. | 2 00 |
| *Fox Run and Buliskin, Ky.* auxiliary society, per Rev. J. L. Marshall, | 8 00 |
| *Greenwich, N. J.* contribution, being their proportion of $600 pledged by the Presbytery of Newton, per Rev. W. B. Sloan, | 50 00 |
| *Germantown, Penn.* monthly concert collection, per Rev. Mr. Junkin, | 5 00 |

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| *Hagerstown, Md.* donation from Hugh Kennedy, Esq. | | 10 00 |
| *Huntingdon, Penn.* donation for Brackenridge and Duffield's Sermons, per Rev. J. Hutchinson, | | 50 |
| *Hardwick, N. J.* the product of the cultivation of a small piece of ground by a little boy, per Benjamin J. Lowe, | | 4 00 |
| donation from his sister, per do. | | 50 |
| *do.* and Marksborough collections in congregations, per do. | | 4 50 |
| *Head of Green Briar, Va.* collection, per Rev. W. G. Campbell, | | 5 72 |
| *Jefferson, Green Co, Penn.* do. per Rev. G. Vanneman, | | 8 00 |
| *Kittaning, Penn.* monthly concert collection, per Rev. S. Swan, | | 3 85 |
| *Long Island Presbytery*, per Rev. Daniel Beers, | | 18 51 |
| *Lewistown and Waynesborough, Penn.* auxiliary society, per Rev. J. S. Woods, | | 34 00 |
| *Middle Spring*, auxiliary society, per Rev. J. Moody, | | 24 00 |
| donation from a friend to missions, per do. | | 4 50 |
| do. from an unknown friend, per do. | | 5 00 |
| *Newark, Del.* auxiliary society, per Rev. E. S. Ely, D. D. | | 26 00 |
| *New Shiloh*, Ten. monthly concert collections, per Rev. J. L. Sloan, | | 5 00 |
| *New Brunswick Presbytery*, additional, per Rev. G. S. Woodhull, | | 6 00 |
| *Newton Presbytery*, viz. Allentownship, per J. F. Clark, | | 3 33 |
| Newton, do. | | 17 62 |
| Oxford, do. | | 3 00 |
| Hackettstown, do. | | 3 00 |
| Knowlton, do. | | 2 00 |
| Mansfield, do. | | 11 00 |
| Flemington, do. | | 5 00 |
| Donation, do. | | 5 |
| *Neshamany*, collection in Presbyterian congregation, per Rev. Mr. Bellville, | | 4 00 |
| *Northumberland Co. Penn.* avails of a missionary box kept by Miss G. Henderson, per Hon. Judge Montgomery, | | 3 70 |
| *Oxford, Penn.* donation from Mrs. Prudence Ross, per Rev. R. White, | | 1 00 |
| *Pencader Congregation*, per Rev. S. Bell, | | 9 75 |
| *Pequa, Penn.* auxiliary society, per Rev. A. Babbit, | | 15 00 |
| *Princeton, N. J.* do. additional, per Rev. G. S. Woodhull, | | 5 00 |
| do. donation from Rev. G. S. Woodhull, | | 5 00 |
| *Presbytery of Albany*, per J. Sherman, Treasurer, | | 8 00 |
| *Piltsburg, Penn.* from 2nd Presbyterian church $100—amount acknowledged in January $55—per Rev. E. P. Swift, | | 45 00 |
| *Poundridge*, donation from Miss Betsey Hunt, per Rev. J. Green, | | 10 00 |
| *Philadelphia*, Pennsylvania, auxiliary society, Sixth Presbyterian church, per Rev. S. G. Winchester, | | 10 00 |
| collection at anniversary meeting of the board, | | 47 88 |
| 1st Presbyterian church N. Liberties, per Rev. J. Patterson, | | 16 00 |
| do. Kensington, per Rev. G. Chandler, | | 5 00 |
| from Rev. A Green. D. D.—his subscription for 1830, | | 100 00 |
| donation from Mr. Wm. F. Geddes, $5 and $4 51, | | 9 51 |
| do. Miss O. Sproat, per Rev. A. Green, D. D. | | 10 00 |
| *Rehoboth Congregation*, per Rev. Robert Johnston, | | 31 25 |
| *Roundhill* do. do. | | 7 75 |
| *Solesbury, Penn.* auxiliary society, per Rev. P. O. Studdiford, | | 13 50 |
| *St. Marys, Georgia*, from Rev. Horace S. Pratt,—his subscription for 1830, | | 100 00 |
| *Tyrone Congregation*, per Rev. Robert Johnston, | | 13 00 |
| *Upper Octorara, Penn.* auxiliary society, per Rev. James Latta, | | 30 00 |
| *Union Furnace, Huntingdon Co. Penn.* Sinking Valley Presbyterian church aux.soc., per M. Wallace, Treasurer, | | 19 16 |
| missionary box on a foot bridge across the Juniata River, per do. | | 84 |
| *Vienna, Trumbull Co. O.* donation from Miss L. L. Derrow, per Rev. E. Bouton, | | 10 00 |
| *Vincennes Presbytery*, per Rev. I. Reed, | | 8 00 |
| *Warrior Run*, Presbyterian church, per Mr. D. Watson, | | 30 75 |
| *Zanesville and Putnam*, collected since the remittance in January, per Rev. J. Culbertson, | | 2 50 |
| *Missionary Reporter*, from sundry subscribers, | | 42 50 |
| | | $1404 57 |

SOLOMON ALLEN, *Treasurer,*
*No. 34, South Third Street, Philadelphia.*

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## BOARD OF EDUCATION.

The Rev. John Breckenridge, of Baltimore, has recently been chosen the Corresponding Secretary and General Agent of the Board of Education, in place of the Rev. Dr. Neill, resigned. It is expected that Mr. B. will enter, in a few days, upon the duties of his office. In the absence of the Editor of the Register, we invite the attention of our readers, particularly, of all who have the ministry in view, to the following impressive remarks, extracted from an address of the Rev. Dr. Miller, delivered some time since, to the students of the Theological Seminary in Princeton, N. J. on the

*Importance of Mature Preparatory Study for the Ministry.*

III. A third consideration which shows the importance of having the preparatory studies in theology as thorough and complete as possible, is, *that he who does not lay a good foundation in the beginning, will never be likely to supply the deficiency afterwards.*

Many candidates for the ministry, no doubt, content themselves with what they acknowledge to be a *short* and very *superficial* course of study at the outset, because they imagine they will have an ample opportunity of supplying all deficiencies after entering on their official work. They flatter themselves that, after they have actually entered the field of public labour, they will have at once, better facilities, and stronger excitements to study, than they now enjoy; and that, then, they will make up, and more than make up, whatever may now be wanting. But it is easy to show that this expectation generally proves, in fact, and in most cases *must* prove, altogether delusive. Rely on it, my young friends, if you leave this Seminary with a mere smattering of theological knowledge; with what you know to be a scanty and inadequate foundation, there is every probability that you will go through life, and to your graves, with very little more. The superstructure concerning which you anticipate so much, will, pretty certainly, be of the same miserable, scanty, and insufficient character.

For, in the first place, when a young preacher, at the present day, goes out to serve the Church,—if he have talents, and be popular,—and especially if he have ardent piety, and a heart to perform his work with zeal, he will have so much to do; will be so incessantly called upon in every direction; will be constrained to preach so much *in season, and out of season*, that he will hardly find time enough to prepare, even in the most hasty and superficial manner, for the pulpit; much less to engage in other studies in which he might have found himself deficient when he began to preach. And, what is worthy of particular notice here, the more ardent his piety, and the more animated, interesting, and popular his preaching, the worse, as to the point in question, it will be for him:—that is, the more incessant will be his interruptions, and the more difficult he will find it to redeem any time for *real study*. I say for *real study;* for those little snatches of reading and writing, all of which, and more, are indispensably necessary for preparation for the pulpit, and which are seldom enjoyed with a perfectly composed mind, are really not worthy of the name of study. The consequence is, that nine out of ten, perhaps nineteen out of twenty, of those who engage in preaching with very slender furniture, go through the whole of their ministerial life with lean, unfurnished minds. Their "profiting does not appear to all." Not having the *habit* of close study, it is not easy to begin. They, perhaps, hope for much, and promise much in the way of future improvement, but never find time for it. The result is, they are not instructive or interesting preachers. The small stock with which they begin is soon exhausted. Their popular acceptance soon declines or ceases. They are seldom long settled in one congregation, the people every where discovering, in a short time, that they know but little, and cannot "feed them with knowledge and with understanding." They remove, ignominiously, from place to place. Instead of being attracted and edified, the people to whom they minister are scattered, and perhaps perish under their feeble ministrations. Premature dotage creeps on: and they die, in many cases, rather a burden than a blessing to the Church. It is truly melancholy to think how often this has been the real history of ministers who entered the sacred office without proper furniture, and who, for want of time or inclination afterwards never made up their early deficiency.

We know that if a common mechanic learn his trade well in the beginning, and go forth from his apprenticeship a good workman, he is not only able to do his work *better*, but also to do *more work* in a given time, and to do it with far more *ease* and *comfort* to himself, than if he had gone out a bungler, and but half taught. The same principle, in all its extent, applies to the intellectual and moral workman. When the candidate for the sacred office allows himself to engage in the duties of that office but half prepared, all his subsequent work will be performed with more difficulty, more tardily, and probably with less usefulness. His preparations for the pulpit will cost him more time and toil, and will be less satisfactory to himself, as well as to others. Whereas, if he delay going forth to his work until he be really ready, his comfort, his reputation, and his benefit to the Church and the world, will be likely to be proportionably increased.

But, even supposing that he who enters on the duties of the holy ministry with slender furniture, should afterwards be determined, whatever it may cost him, to make up his deficiency by unwearied and extra efforts. Still his task will be difficult, and his prospect gloomy. He can only take one of two courses, either of which will probably be fatal. He may attempt, amidst all his multiplied active labours, and distracting cares, by *night studies*, and by urging nature in every way, and beyond her strength, to gain that which he ought to have acquired before he entered the pulpit. In this case he will, pretty certainly, *destroy his health*, and either sink into a premature grave, or reduce himself, for the remainder of his days, to a state of languor and protracted disease, which will render existence a burden, and all comfortable and efficient discharge of duty impossible. O how many miserable and hopeless invalids for life, might have avoided the calamity of which they are victims, by gaining, in the preliminary part of their course, that which they unwisely left to be accomplished by subsequent efforts! Or, the delinquent in question may choose another alternative. He may, after entering the ministry, confine himself to his study, neglecting family visitation, neglecting family instruction, neglecting the anxious inquirer, neglecting the sick and the dying, in short, neglecting all pastoral duties, excepting those of the pulpit. The consequences of adopting this alternative, may be even still more deplorable than in the former case. While the other course would, probably, be fatal to his health, this would be fatal to his usefulness, fatal to his character, fatal to the best interests of the souls committed to his charge.

But it will be asked, have not individuals been frequently known, who entered the office of the holy ministry with very small theological furniture; but who afterwards, by extraordinary efforts, became not only respectably, but some of them even richly furnished for their work? I answer, such instances have now and then occurred. But they have been generally, men of peculiar intellectual vigour and perseverance; of great decision of character; and placed in circumstances which, in a great measure exempted them from the daily and hourly calls of pastoral duty. Of such a man in the American Church, within the last twenty years, since the additional claims on the time and efforts of ministers have become so numerous and importunate, I know of no example. And I have no doubt that, if the whole history of those men, who, in other times and countries, have presented such examples, were impartially examined, they would be found powerful witnesses not *against*, but *for* the doctrine which I am labouring to establish.

IV. Further: a mature and leisurely training for the Gospel ministry is highly important, *not merely for the purpose of storing the mind with knowledge, but also for the purpose of that intellectual and moral discipline, which is of no less value to a minister of Christ than theological learning.*

Many seem to imagine that the only use of a regular and complete course of preparatory study, is the *mere attainment of knowledge*. And, therefore, when a candidate for the ministry, after completing his collegiate course, is exhorted to spend at least *three years* in a Theological Seminary, or in some similar situation, it is thought, by many serious people, to be almost a criminal sacrifice to *mere learning*. But such persons forget that the discipline of the mind, and especially of the heart, the temper, and the general character, is among the most important parts of professional preparation. They forget that even if the requisite amount of facts and principles could be crowded into the mind of a young man in six months, or even in six weeks, still one essential object of theological education would be unattained; which is *casting the whole man*, if I may be allowed the expression, *into the proper mould for a minister of religion*. This includes the correction of bad habits; the formation of new and better ones; the gradual discipline and ripening

of the intellectual powers; mellowing, softening, and at the same time invigorating, the graces of the heart; bringing down high thoughts of himself; ascertaining his own defects and foibles; learning the value of gravity, self-command, prudence, and christian dignity; studying human nature and the world; studying CLERICAL CHARACTER as it too commonly *has been*, and as it *ought to be;* in short, unlearning many things which have been learned amiss, and correcting many erroneous views, and juvenile propensities, which nothing but time, and suitable associations, accompanied with much observation, watchfulness, prayer and conflict can possibly, under God, enable him to accomplish. Suppose a young man to enter a Seminary like this, to be trained up for the Gospel ministry. Suppose him to have lively, vigorous talents, and unfeigned piety; but at the same time to be rash, impetuous, indiscreet, ignorant of the world, elated with ideas of his own powers and importance, and ready on all occasions, to dash forward for the attainment of his object.—Now, if such a young man had read all the books in the world, and heard and treasured up all the learned lectures that ever were delivered, within these or any other walls, he would still be unfit to go forth as a Minister of the Gospel; to be a teacher, an example, and a guide in the Church of God. Such an one needs the friendly hints, the fraternal counsel, the gentle Christian attention of a band of fellow-students. He needs to be taught by experience, and sometimes by very painful experience; to be admonished, and mortified, and humbled again and again, before he can be brought to "think soberly," to feel what his own defects and foibles are, and to acknowledge that others are greater and better than himself; before he can learn habitually to respect the feelings of others, to treat all around him with delicacy, to be "swift to hear, slow to speak, slow to wrath." And all this is not, ordinarily, to be acquired in a year, or in two years. It is, usually, a slow process; and the longer it can be continued, within reasonable limits, the better. It will indeed be well if the close of the most protracted course in the Seminary, should find those who pass through it in any good measure, mature, or even advanced, in these attainments. For it is certain that all who enjoy the opportunity are by no means so happy. In fact, with many, this intellectual and moral discipline is far more needed, and far more important, than mere knowledge. The want of it is their most prominent and radical defect; and will be likely, perhaps, more than any other, (next to a defect in piety,) to interfere with their acceptance, their comfort, and their usefulness to the end of life.

The truth is, many of the ministers of our Church, enter on their public work by a good deal too early in life. Not only before they have taken time to become sufficiently furnished with Biblical and Theological knowledge; but before their character is properly formed and matured. Like the unfledged young of the feathered tribes, they have ventured forth, and attempted to fly, before their wings were ready to sustain them. The consequence is, that like them also, many an ignoble fall, and many a sad bruise and wound, are found to be the result. It is really very seldom that any man has such maturity and solidity of judgment, such habitual gravity and prudence, such a knowledge of himself and of the world, and such a store of the various and important information which he needs, as to qualify him for entering the pulpit before *twenty-five* or *twenty-six* years of age, and especially for undertaking a pastoral charge before *twenty-seven* or *twenty-eight.* Nor even *then* is he ready for such delicate, difficult and momentous work, unless he have spent years in steadily contemplating its nature, and in preparing and disciplining his whole mind and habits for its performance.

V. A further argument in favour of a regular and complete course of theological study, may be drawn *from the opinion and practice of our Fathers in all past ages.*

In the ancient Jewish Church, no priest could enter on the full and active duties of his office, until he was *thirty years old;* and of the preceding years, the last fifteen, and especially the last ten, were devoted to diligent study and preparation for his official work. Of course, I hardly need add, that the course of study in the Divinity Schools under the Old Testament dispensation, was long, leisurely, and mature.

In like manner, after the advent of the Saviour, when the Church became organized and settled, careful study as a preparation for the sacred office was continued, and that by Divine direction.—For although the first preachers were illiterate fishermen, yet they were supernaturally instructed by their Master, and endowed with the power of working miracles, and speaking with tongues, in aid of their ministry; and long before this period of miracle and inspiration was ended, we find careful study and mature knowledge enjoined by an Apostle, who knew their value by experience, and inculcated them upon principles which ap-

ply to all ages. He had himself been "brought up at the feet of *Gamaliel;*" and seems to have been well skilled in every branch of literature and science then taught. And, what is particularly worthy of our notice, this only man, among all the Apostles, who was favoured with ample and ripe learning, was by far the most eminently useful of the whole number. Accordingly he gives directions which plainly establish, not only the truth but also the importance of the doctrine for which I am contending. The candidate for the ministry, according to the direction of this Apostle—is not to be "a novice,"—but to be "apt to teach;'—and "able to teach;"—he is to "give himself to reading," and "to let his profiting appear to all." In the second, third, and fourth centuries, study for the holy ministry seems to have been considered as a serious thing, by no means to be hurried over, or regarded as a small affair. Several years of laborious study were not thought too much to be submitted to for this important object. By some of the early councils it was solemnly decided, that no man ought to be ordained to the work of the ministry under thirty years of age; because they thought that none could be qualified for the office at an earlier period; because the Lord Jesus Christ himself began his ministry at that age; and because they considered it as the most perfect age of man.

When the modern Theological Seminaries, or rather theological courses of instruction, in the Universities of Europe were established, the same general plan was adopted. In none of them, I believe, is a less time than three years considered as sufficient for a regular course--and in some much more is required. And, what is remarkable, even in those Universities in which the Professors in the theological department, complete their whole course of Lectures in a single year, as I believe, is the case in *Holland*, and some other countries, still at least three years are considered as requisite for a complete professional course. It being supposed of essential importance that every student should travel repeatedly over the same ground, that his knowledge might be more thoroughly digested, and more deeply impressed on his mind.

When the Seminary of the Associate Reformed Church in the United States was first established, a period of *three* years was assigned for the regular course. Yet, in a little time afterwards, the venerable Synod of that Church, extended the course to *four* years; finding, by experience, that three were altogether inadequate to the purpose intended.

Now, the use which I wish to make of these facts, and others of a similar kind, which might be detailed, is the following:—If our Fathers in all ages; if the wisest and best of men, both under the Old and New Testament dispensations, have judged that a number of years of close application to study were necessary to a suitable course of preparation for the ministry, shall *we* be arrogant enough to suppose that they were all wrong, and that we understand the subject better than they did? Is the field of knowledge *now* less extended than it was *then?* Or shall we be vain enough to imagine that we have better talents, and better capacities for acquiring knowledge than they had; and that we can accomplish as much as they did in less time? It is probable that none of us think of adopting either of these suppositions. No; they had as vigorous and active minds as we possess; they were at least as diligent in study as we are; they were quite as much averse to the waste of time as we are; they felt as much as we probably feel, for the salvation of souls perishing around them:—and yet, after such experience, they found the time which has been mentioned necessary to *them.* Rely on it, my beloved pupils, if you had the same experience, you would be of the same mind with them: and if you have not the same convictions *now*, you will, I doubt not, adopt them by and by; perhaps some of you when it shall be *too late* to profit by the conviction.

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*Cash received for Board of Education,*

*From June 15th to July 11th.*

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|---|---|
| Donation from Mr. Alex. Symington, of 8th church, Philad. | $100 00 |
| Do. Miss Olive Sproat, 2d ch. | 10 00 |
| Annual subscription of Rev. H. S. Pratt, St Mary's, Ga. per S. Allen, | 100 00 |
| Donation from an unknown friend, in N. C. per Rev. A. M'Iver, | 2 00 |
| Collection in the 8th ch. Philad. | 38 00 |
| From sundry persons per Dr. Neill, late General Agent; the particulars have been previously published | 199 18 |
| Refunded by Robert Evans, per Dr. Neill, | 75 00 |
| Donation from Rees Lloyd, Esq. Tariff, Ohio, | 2 00 |
| Do. Female member of Massy creek cong. Augusta co. Va. per A. Converse, | 3 00 |
| Do. Mr. John Moore, 2d church, Philadelphia, | 20 00 |
| Do. A Friend, do do | 10 00 |
| Do. Unknown, per Rev. Mr. Sanford, | 2 50 |
| Do. Mr. James Wilson, 2d ch. Phil. | 50 00 |
| | $611 68 |

J. B. MITCHELL, *Treas.*

Philad. July 13th, 1831.